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MEDITATIONS UPON SPRING.

In giving mankind a written revelation, God never intended to close the book of nature, as no longer of any use; but to throw a stronger and steadier light upon its interesting pages. While, therefore, we press the Bible to our hearts as the only volume, in which "life and immortality are brought clearly to light," let us with holy admiration contemplate the perfections of Jehovah, as they shine in the firmament of his power, and are displayed in the revolutions of the seasons. Such an exquisite relish had the Psalmist for these contemplations, that the beauties and glories of the creation were continually in his eye, and never ceased to ravish his heart. How often, in looking upward, did he pour out the fulness of his soul, in such strains as these: "The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge." There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.

Thus, also, while he adored the power, wisdom and beneficence of the Creator, in all the changes of the year, he was *peculiarly* delighted with the new-born beauties and youthful gladness of the opening spring; and the sweetest pastorals that can be found in the world, were

"flung from the harp of the son of Jesse." "The whole earth is full of the goodness of the Lord. He sendeth the springs into the vallies, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of heaven have their habitation which sing among the branches. He watereth the hills from his chambers—He causeth the grass to grow for cattle, and herb for the service of man, that he may bring forth food out of the earth. Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God which is full of water. Thou preparest them corn when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou makest it soft with showers. Thou blessest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks, the vallies are covered over with corn, they shout for joy, they also sing."

Thus sang the sweet Psalmist of Israel, as his delighted eye ranged over the fresh and budding glories of the year. Scarcely, if at all less bright and charming, is the scenery of our country at this joyous season. O for the harp which the fingers of David swept, aided by the life giving influences of the Holy Spirit, to help us in our present meditations. God has once more "renewed the

face of the earth." "Lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her tender figs, and the vines with the tender grapes give a good smell."

Yes, O wonderful change! In the place of snow and frost and barrenness, every landscape now smiles with verdant promise—and rejoices in the sweetness of song, and in the exuberance of animal and insect life. The earth appears in her brightest, richest robe. Every breeze is balmy with health; every shower comes down laden with plenty; and every voice from the thicket is music. The soft dews of Hermon glisten on every spire of grass and trembling leaf and opening rose-bud.

"Shall man be mute while instinct sings?" Shall we remain silent, while universal nature around is shouting and meaning the praises of God? Can we withhold the grateful tribute of our hearts, while incense is ascending to heaven from every opening lilly and fragrant blossom? To us it belongs, not merely to emulate, but to take the lead in the praises of the opening year. Let us do so then, with all our hearts. Let us meditate upon the scenery of this delightful season, with holy aspirations and thanksgivings. While taste is gratified and the animal spirits are exhilarated, let us not say it is enough;—let us look farther, rise higher, and not rest satisfied with any thing short of a religious improvement of this charming season.

It may be both convenient and useful as we proceed, to arrange our thoughts under a number of distinct heads.

1. In "renewing the face of the earth" every spring, God presents us with numberless proofs of his *power*, *wisdom*, *goodness* and *faithfulness*.

Of his power.—Think of the prodigious change which has passed before our eyes in a few weeks. How

lately did winter sit enthroned amid ice and storms:—and we felt the keen edge of the north wind—and the sun looked pale from his far journey to the south—the skies frowned over our heads—the earth under our feet was one vast and solid pavement—and all the trees were leafless:—there was no grass for the cattle, no bud was fragrant, no blossom opened, no grove was vocal. But what do we now behold? Are we still in the same world? "Lift up your eyes round about and see." From behind clouds, rich with vernal blessings, "the sun looks out and smiles." Look at the distant mountains clothed in deep verdure to their very tops. See the vallies smiling, the orchards blooming, the corn springing, the forests waving, and in a word, the whole face of nature changed. Whence this new and glorious creation? Think of the humblest wild flower, of a single leaf, or blade of grass. What power terrestrial could have given it an existence? How inconceivable then, must be His power, who hath done all these things; and who, as oft as the spring returns, spreads all these riches and glories around him? "Great and marvellous, O Lord are thy works, and that our soul knoweth right well?"

Numberless are the proofs of divine *wisdom* also, in the annual "renewing of the face of the earth." Examine the first flower that happens to greet you with its morning smiles. Inspect the opening bud; the embryo, or the full grown leaf. Then extend your view over a garden, an orchard, a field, a landscape, a country, clothed in all the variegated beauties of the spring. What an infinite profusion and variety of wonders meet the eye;—variety so blended with uniformity, that while no two leaves or blossoms are exactly alike, myriads appear so to the casual beholder. How exquisite the workmanship of the humblest and most unsightly vegetable. It needs only to be examined by the most ingenious artist to be admired; and to convince him of

the great imperfection of his utmost skill. And then, who could paint an insect's wing? Who can imitate the delicate tints and colours of the violet or the laurel blossoms? What pencil can sketch the shade and light, the variety and life of a sunny landscape? "O Lord, how manifold are thy works; in wisdom hast thou made them all." "Consider the lilies of the field how they grow, for they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these."

Again: How are we every moment reminded of the infinite goodness of God, by the fresh and balmy blessings of spring. This glorious attribute is imprinted in legible characters, on almost every object that meets the eye. It is seen in the waning twilight and the morning dawn—in the garden and in the field—on every joyful hill and in every vale. It whispers also in the zephyr, and is heard in the song of the grove. It comes down in showers and descends softly in nightly dews. Verily "God is good, he doeth good, and his tender mercies are over all his works. He giveth us rain from heaven and fruitful seasons, filling our hearts with food and gladness. He watereth the hills from his chambers. He giveth to the beast his food and to the young ravens which cry." "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them." "O Lord our Lord, how excellent is thy name in all the earth. Thou crownest the year with thy goodness. The whole earth is full of thy riches."

Again: In "renewing the face of the earth," God every spring reminds us of his immutable covenant. "While the earth remaineth," said He to his servant just escaped from the deluge, "seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." While winter, the perpetual monarch of the poles, extends his reign during one half the year, a

thousand leagues beyond those ice-girt borders, and seems to linger as if determined never more to retire, unbelief talks of nothing but sterility and famine. But faith looks at the promise and is comforted. She sees the bow in the cloud and it is enough. Nor does her confidence in God deceive her. The spring may seem to slumber in cold forgetfulness of the anxious husbandman, but it will awake at length in all its youthful life and beauty. Seed time may be delayed, but it will assuredly come. More than four thousand times has God renewed the face of the earth, without one failure since the promise was given, and his covenant can never be broken.

2. Spring is a lively emblem of the joys of a renewed soul, rising from spiritual death, and putting on the garments of salvation. The life of the impenitent sinner, is one continued spiritual winter, warmed by no sunshine and cheered by no blossoms of hope. The coldest regions of the north are not more barren: the wintry blasts of Nova Zembla are not more cheerless. In the regions of spiritual death, where every unrenewed sinner dwells, there are no "green pastures, and still waters," and cooling shades;—no grateful songs, no buddings of piety, no fruits of holiness.

But how great and marvellous is the transformation, when the sun of righteousness breaks in upon the frozen and benighted heart, and the sinner under its lifegiving influences becomes a new creature. Now the very face of nature seems to be changed. He finds himself in a new world. The beauties of holiness ravish his mind, and the glory of God is reflected from every object that meets his eye. Where all was a few days ago barren and joyless, his soul is now feasted with spiritual delights. His sky so lately overcast with winter, is now lighted up with the glories of the new-born year, and enjoying all the freshness of a spiritual spring, he begins a new song. His

happiness may indeed be interrupted. Vernal suns do not ordinarily shine upon all the pilgrim's journey. The mountains on either side of the valley of humiliation are high, and may interrupt those rays which he elsewhere finds so cheering. Yea, he may again hear the howlings of winter, and be left for a season to shiver the more, for having known the balmy delights of spring; but when he cries unto the Lord he will be delivered, and again proceed on his way rejoicing.

3. Spring is an apt and striking emblem of the church emerging from a state of coldness and back-sliding, under the reviving influences of the spirit. The contrast is scarcely more palpable between the frost of January and the bloom of May, than between a spiritual winter, and a time of refreshing in the church. O, to see her warmed anew into life and prayer, rising and shaking herself from the dust and putting on her beautiful garments; and to witness the fulfilment of that blessed promise, "He shall come down like rain upon the mown grass, and like showers that water the earth:"—to hear her sing, "Awake O north wind, and come thou south; blow upon my garden that the spices thereof may flow out.—Let my beloved come into his garden and eat his pleasant fruits;"—and then to hear the heavenly response, "I am come into my garden my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk"—it is one of the most animating scenes on this side of the heavenly paradise. It is that blessed state of the church militant, when the glory of the Lord is risen upon her, of which the natural spring is so bright an emblem.

4. In the bloom and promise and blights too of spring, parents may behold a striking emblem of their rising families. Delightful as the present season is, how many of its smiles may deceive us. How many

lovely blossoms have already faded and disappeared, and how would a single frost mar and wither the beauty of all this charming scenery. How many vernal hopes have you known cut off in a single night. The tender bud, the fragile stem, and the opening blossom, have been smitten and have fallen together. And so it has been in some of your families:—the bud has been nipt by an untimely frost:—the sweet and smiling babe has been taken out of your arms, and laid away where you will never see it more. Or when the bud was spared to expand a little, and the lovely flower was daily unfolding new charms, it was suddenly severed from the stem, and you saw all its beauty wither in an hour. Or if it was left still longer to expand—and while you were gazing upon the full blown rose, admiring its beauty and inhaling its sweetness, "the wind passed over it and it is gone and the place thereof shall know it no more."

Such, however, has not been the mournful experience of all the heads of young families who will read these pages. You look round, perhaps, and see no vacancy in the little blooming and joyous circle; and you think how these prattlers will one day minister to your decrepitude, and bear up your names and bless your memory. But look abroad a little and learn to check these fond anticipations. Where are the blossoms of yesterday? How many of them have fallen already, and how many of the sweetest, loveliest that remain, will soon lie scattered on the ground. Look upon your children then, as you do upon the ephemeral flowers of the season:—"For all flesh is grass and all the goodliness thereof is as the flower of the field. The grass withereth and the flower thereof falleth away."

Consider, also, that your beloved children are now in the spring season of life. Let their tender minds be daily and assiduously cultivated. Be careful to sow good seed. Plant and water with all diligence, and

look continually to God to give the increase. Be careful to root out the noxious weeds, as soon as they appear and cherish every promising shoot. When you are in the field, turning up the soil and casting abroad the precious grain, and when you consider how soon the present seed-time will be over, let your employment and your meditations quicken you in the all important duties which you owe to your children. O, let it not be said, that while your farms are kept in the best condition, these tender plants, at once so precious and demanding so much culture, are neglected. Let it not be told in the judgment that your offspring perished through your neglect.

5. The opening spring suggests many useful reflections to the young. My dear youthful readers, have you ever considered how precious this forming season is? It is the bright dawn of your day, the spring of your lives, the prime of your probation. Learn wisdom from the diligence of the husbandman. Now is the time to fit yourselves for usefulness here, and to make preparation for heaven. This precious season will soon be past, and (not as in the natural world,) once gone, it will never return. The *command* is, "Remember now thy Creator in the days of thy youth;" and the promise is, "They that seek me early shall find me."

O that these things might sink down in your hearts. I tremble when I think of the thousand allurements, which are beckoning you away from the paths of peace. At your age, every object is apt to appear in the garb, and wear the smiles of spring. Every thing conspires to give a kind of short-lived reality to the gay illusion. The brisk and sparkling flow of your animal spirits, spontaneous and untiring activity, daily pastimes and sweet night dreams, exemption from care, and want of experience, together with numberless visions of

untasted bliss, all unite to deceive you. Your course, thus far, has led you, perhaps, only through verdant fields, and from one bright prospect to another; and as you eagerly press onward, you fancy that you discover in the far horizon, fields still greener and prospects still more enchanting.

But pause a moment, and contemplate the fresh and glowing promises of the opening year; these buds, these blossoms, these green and aspiring shoots. Only one frost and all would be withered: and so it is with you. Many of your budding hopes will certainly be blasted. The fading flower is an emblem of what you are. Like that flower you may perish in the bloom. Consecrate then the spring of your short year to God. Receive the good seed of God's word into good and honest hearts, that it may "take root downward and bear fruit upward."

6. The spring opening and blooming and so soon fading, furnishes us with some of the most striking emblems of the shortness of human life. How soon will all this glory pass away. We can hardly say it is here, before we see it departing and it is gone: the year rolls on, and winter again returns. Thus it is with the busy generations of men. In quick succession, they flit across the stage and are seen no more. How soon will all the readers, and the writer, of these pages be in the grave! For, "man that is born of a woman, is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not. As for man, his days are as grass, as the flower of the field, so he flourisheth."

The spring, moreover, presents us here with an affecting contrast. "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease; but man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decay-

eth and drieth up ; so man lieth down and riseth not ; till the heavens be no more they shall not awake, nor be raised out of their sleep." Future springs will regularly return to gladden the earth, long after we are forgotten. They will bloom, and shed their fragrance around the places where we now dwell, but not for us. Those songs that wake the morning, and hush the evening to repose, we shall not hear. Those suns that warm the insect tribes into life, will have no power to quicken our dust. The green grass may spring a thousand times upon our graves, but we shall still slumber on.

7. In renewing the face of the earth, God is presenting us with a bright emblem of the millennial glory of the latter day. In a spiritual sense, winter has had a long and wide and dreadful reign ; and unbelief confidently assures us, that these icy fetters can never be broken ; that in vain shall we look in heathen lands for a general renovation ; and that we are dreaming on this subject, only to wake up in sore disappointment. But blessed be God, we have a more sure word of prophecy. We know that under the creative energies of His spirit, there is to be a glorious moral renovation. It is set forth in such glowing language as the following. "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with singing. The glory of Lebanon shall be given unto it, and the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God. Instead of the thorn, shall come up the fir tree, and instead of the bramble, shall come up the myrtle tree ; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown therein to spring forth ; so the Lord God will cause righteousness and praise to spring forth before all the nations."

8. We see in the opening of every spring a striking emblem of the resurrection. Hitherto the grave has been dark, and cold, and silent ; and it will be for a great while to come. We visit the grounds where our friends slumber, when the year is budding and the fresh grass is springing, but the dust which was so dear to us is not warmed into life. In this respect, all things continue as they were, from year to year, from century to century. And will it always be so ?

"Shall spring the faded world revive?
Shall life revisit dying worms,
And spread the joyful insects wing?
And Oh, shall man awake no more,
To see thy face, thy name to sing?
The trump shall sound, the dust awake,
From the cold tomb the slumberers spring,
Through heaven with joy their myriads
rise,
And hail their Saviour and their king."

Yes, "the trumpet shall sound and the dead shall awake." And how bright, how glorious will the saints then appear?—"For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up of victory. O death, where is thy sting? O grave, where is thy victory?"

Lastly ; In the brightness and joyfulness of spring, we have a faint emblem of the heavenly state. There, no winter frowns, no tempest drives, no glory fades, no song is interrupted.

"O the transporting rapturous scene,
That rises to my sight ;
Sweet fields arrayed in living green,
And rivers of delight !
There generous fruits that never fail,
On trees immortal grow,
There rocks and hills and brooks and
vales,
With milk and honey flow.
O'er all those wide extended plains,
Shines one eternal day :
There God the same forever reigns,
And scatters night away.
No chilling winds, or poisonous breath,
Can reach that healthful shore,
Sickness, and sorrow, pain and death,
Are felt and fear'd no more."

A. Z.

For the Christian Spectator.

On the "new commandment,"—
John xiii. 34.

That dread interval succeeding the last supper, while Judas was gone to procure his band of soldiers, Jesus spent, not in silent dismay nor useless wailing, but in imparting the most affectionate and sustaining instructions to his disciples. The touching occasion imparts a double interest to all he then said, and makes us peculiarly anxious to decipher every word. And perhaps it may be something more than the gratification of a sanctified curiosity, to learn why he denominated the direction he then gave his little company of followers to love one another, a *new commandment*. A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another.

To arrive at the true reason, I apprehend it is needful to advert to the distinction frequently made by theologians, between the love of complacency and that of benevolence;—a distinction, let me remark, which is equally requisite for understanding a hundred other passages in the word of God; as for instance, all such texts as speak of either God's love or God's hatred of sinners. The distinction is as obvious as it is important.

The benevolent love is that kind affection which we are bound to exercise towards all men, both the good and the bad. It is that which we are to feel in loving our enemies, and blessing them that curse us. It is the same which God felt when he "so loved the world" as to give his son: The same which Christ felt when he prayed for his impious murderers; the same the martyr Stephen exercised on the like occasion.

This love may therefore be felt towards sinful beings as well as towards the holy;—and when felt for sinners, it is perfectly consistent with the deepest abhorrence of their characters. Thus God, in one class of passages, consistently speaks in the

strongest terms of his love to sinners; and in another class of passages, in equally strong language of his hatred of them. Benevolence has neither limit in scope nor distinction in moral object. As a duty it is originally and eternally imperative on all and towards all. And as a trait of moral character, it forms the grand distinction between God and Satan—between saints and sinners.

Not so, the love of complacency. This is a delightful feeling of moral approbation; and can be exercised only toward those in whom we discern something to approve. It is that which the saint feels toward the holy character of God; and which, on the other hand, God feels toward the saint in proportion as he beholds his own image reflected from the sanctified heart. It is what good men often feel toward each other, and which knits their hearts in the bonds of peculiar endearment. It is a sacred religious attachment which binds and consolidates the whole church in heaven and earth together. In proportion to the existence of benevolent feeling, there is a preparation of heart to exercise complacency toward all who exhibit the like sacred feeling. Holy kindness is at once requisite both in the person who is to exercise sacred complacency and in him toward whom it is to flow. This complacency, felt by Christians in each other, is what the New Testament so often denominates brotherly love. It causes them affectionately to embrace each other as brethren, in spite of their previous national or sectarian antipathies.

Let us now inquire which kind of love Christ enjoined on his disciples by his "new commandment." The connexion of the passage will assist us in the inquiry.

Christ was here addressing his disciples only. They were assembled on that affecting occasion by themselves, and apart from the world. It was at the institution of the sacrament. At the time this command

ment was uttered, even Judas, the heartless professor, had retired, and none appear to have been present but his true disciples. To them, while expressly addressing them *as disciples*, he gives the new injunction to love *one another*—not an injunction to love the world at large. And as a further proof that he was addressing them as disciples and confining his requisition to the peculiar affection they should have for each other above what they should feel for other men, we may remark, that in the next verse he adds; *By this shall all men know that ye are my disciples, if ye have love one to another.* Here a peculiar affection is manifestly denoted, superior to that which they should feel for men in general—an endearing union which the world should remark as obviously subsisting among them and by which they should be known as his disciples. Manifestly, the same kind of love is intended as in the kindred passage by John.—“Hereby we know that we have passed from death unto life, because we love the brethren.”

Aside from this new command, we are under obligations to love Christians with benevolence in common with all our fellow men. But here is an additional requisition, that we also feel complacency in them—a peculiar delight in their characters as christians, possessed of holiness and bearing the image of God—a holy sympathy which we ought not to feel, and cannot, towards such as are destitute of moral excellence.

If right thus far, we are now prepared to approach the original inquiry—why Christ calls this a *new* commandment.

Those who have not borne in mind the distinction between the two kinds of love on which I have dwelt, perhaps to a needless extent, appear to have found no little difficulty in the solution of this point. Such is the fact with all the commentators I have consulted. It has occurred to them, and must be obvi-

ous to every one, that the general injunction to love each other as men and brethren of the human family, is as old as the moral law. How then could Christ, in his time, denominate it a new command? and how could John, still later, in one of his epistles, (1. John, 2d chap.) treat of it in the same way, when introducing it in connexion with the duty of obeying God by keeping his precepts; and call one an old, and the other a new command? For ought I see, an insuperable difficulty is presented, on the common supposition that Christ is only giving a new repetition to the ancient command to love our neighbor as ourselves. To say, with expositors, ‘that the command is called new, because repeated under different circumstances, with new explanations, and new motives,’ is saying little to the purpose. For if these new circumstances, explanations, and motives, are enough to justify the appellation of *new*; I would ask, what single command has been repeated in the New Testament, unaccompanied by new circumstances, motives, and explanations? These accompaniments, therefore, do not seem to account for the distinctive appellation.

Let us now inquire for the matter of fact relative to the explanation we have already seen to be supported by the connexion of the passage. Is it, then, or is it not a fact, that the love of Christian complacency, like that of benevolence, was commanded in the Old Testament? and shall we be met with the same difficulty here as on the common supposition? I apprehend not. Scores of passages are, indeed, found in Moses and the Prophets, enjoining the general love of our fellow men; and therefore the commandment to exercise benevolence may be justly termed an old one. But not a single passage have I there met with, to my recollection, expressly inculcating the peculiar love towards saints which the New Testament so abundantly enjoins.

Good men have doubtless felt a peculiar attachment for each other in every age. It is natural for every child of God to feel, like David, that the saints are the excellent of the earth, in whom is all his delight. But still if God had given no express injunction to this effect till it was pronounced from the lips of Christ, well might he term it, in the strictest sense, a "new commandment."

But if this duty is deserving the prominence it holds in the New-Testament, perhaps some may be ready to inquire, why it was not expressly enjoined in the Old Testament. Was not the duty then as important as now? To this I readily answer, that if it was as important in itself, yet there was not the same necessity of enforcing it by precept. Then the church were all of one nation and dwelt together in the same land. Under the new dispensation, the community of the saints was to be constituted of an election out of every nation under heaven, of all languages, and inhabiting every clime—of diverse complexion and manners, and of every rank and every grade of improvement. In this new order of things, a host of impediments are seen to arise at once against the exercise of that fraternal affection which would naturally spring up, and might easily be kept alive, among the faithful in a single and circumscribed nation like that of ancient Israel. Among the most potent obstacles to be encountered, are national and sectarian antipathies—those fell destroyers of harmony among the followers of Jesus, which have so often, even in the very face of his reiterated command, envenomed the tongue and pointed the sword of brother against brother. It was Christ's object, to have all his followers united together as one harmonious and "holy nation," or rather compacted into one inseparable body of which himself is the head and all they the members. Who then can refrain from tears, when he reads the bloody history of Christendom—

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the murderous wars in which Christian brethren have been made to butcher each other—the members of the same body of Christ thrusting at each other the weapons of suicidal death. And who can fail to lament, and deprecate the countless other causes of hostility existing in the widespread and diversified condition, moral and physical, in which the New-Testament church is placed. And who does not see the peculiar propriety of Christ's giving his new commandment at the time he did, and his enforcing it by frequent reiteration.

Seeing then that he has given us this command, under the touching circumstances that clustered at the institution of the Supper of his death, and enforced by all the tenderness and the authority of his divinity; who can ever forget it in his intercourse with his fellow members of the same mystical body. V.

The New Heart.

A SERMON.

Ezekiel, xviii. 31.—*Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die O house of Israel?*

So ample are the provisions of the gospel, and so perfectly adapted are these provisions to the case of lost men, that not one of them is under the necessity of perishing. The wicked, however numerous and aggravated his transgressions may have been, if he will only confess and forsake them, shall live. This is the tenor of that gospel, which the Lord Jesus came into the world to proclaim. Of this interesting truth all who acknowledge the inspiration of the scriptures have a speculative belief; a belief, which decides in their minds one point, viz.—that they are prisoners of hope, and may be partakers of the heavenly felicity. But

multitudes proceed no further in religion. They are satisfied on this momentous subject, for the present, in the assurances given in the scriptures, that provision has been made for their salvation, that the door of mercy has been opened, and that with God there is forgiveness. They hope eventually to unite in the song of the redeemed, because God is merciful. But they are spending their day of probation in the total neglect of all the provision made for them, as having by transgression fallen under the curse of the law, and are busily and exclusively employed, in laying up treasures on the earth. Often have they been affectionately invited to come unto Christ and enjoy his blessing; but they have never been ready to comply with the invitation, nor even to regard it with much interest. While they cherish a hope of finally escaping deserved wrath, they are conscious of having, at present, no gracious affections, nor any title to promised blessings. Some of this character are influenced to maintain unimpeachable characters in the sight of men, and others are grossly wicked and immoral. When told by some kind and faithful friend, who has watched for a favorable moment to make an appeal to their consciences, that they must *perish* without an interest in Christ, they readily acknowledge it, but with great apparent insensibility. When further told that they are wholly alienated from God in their affections, and must possess *new hearts* before they can be personally interested in religion, they at once admit the *fact*, but evidently consider it as furnishing them with an excuse for remaining as they are. Inclined to misunderstand and pervert the doctrine of depravity, they are frequently heard to affirm, and with a view to alleviate their guilt, that they can do nothing of themselves.

Thus did the Jews, in the days of the prophets. They used this proverb:—"The fathers have eaten sour

grapes, and the children's teeth are set on edge." This language was reproachful to God, and occasioned the reproof recorded in the chapter containing the text. The Most High undertook to vindicate his own ways, by showing the equity of his administration and the iniquity of the Jews, and of course the iniquity and inexcusableness of all sinners who reason and feel as they did.

After stating truths which they had been in the habit of grossly perverting, he made the following solemn appeal to their consciences;—"O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." In this connexion we find the interesting passage now to be illustrated. *Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?*

The writer is aware of having undertaken to elucidate a passage of scripture which is considered to be of difficult interpretation, and not easily reconciled with other scriptures which teach the necessity of regeneration by the special influences of the Holy Spirit. It is conceived, however, that we need nothing but *singleness of eye*, or *purity of heart*, to discern their consistency.

Most obviously there is a sense in which it is proper to call upon sinners to make themselves a new heart and a new spirit; and if this truth can be fairly presented to their minds, it will show them what accumulated guilt they are incurring, by delaying repentance, and cherishing their vain excuses. To do this will be attempted in the present discourse.

That the *new heart* and the *new spirit*, in this passage, mean the same thing is a point which needs no proof. The heart and spirit of the real Christian is intended. When a person

has a new heart he is converted from sin to holiness. He has left the broad way, which leadeth to destruction, and has chosen the strait and narrow way, which leadeth unto life eternal. He receives and welcomes the testimony of God, respecting the necessity of religion, and of a new course of life. His own *choice* has brought him into the kingdom of Christ, and illumined his prospects for the future world. An interesting moment has passed, when he made this choice. It was the moment of his new birth, or having a *new heart*. It was not a choice progressively made, and which might suppose him to be half resolved, or to be neither for nor against Christ; neither regenerated nor unregenerated. With respect to our moral feelings, or the state of our souls, no such case, according to the testimony of the Saviour can exist; for he stated what is universally true, when he said, *He that is not with me, is against me*. The happy choice was made at once, placing the subject of it in a new kingdom, and influencing him to form a new character in the sight of a holy God.

Having ascertained what is meant by the new heart, I proceed to show on what ground it is proper to call upon sinners to *make* themselves a new heart.

I. We have the authority of scripture.

Addressing the house of Israel, by the mouth of the prophet, God says in the text—*Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart, and a new spirit*. The same duty, though not expressed in the same words, is abundantly inculcated in the inspired volume. Uniformly do the Holy Scriptures address fallen men, as being moral agents, and accountable for all that conduct in which they are voluntary. And are they not voluntary in deciding whether they will honour Christ, or cast reproach on him? In coming to a decision with respect to this

important point, they enjoy as much freedom as in any act of their lives. Has not God set life and death before them, and called upon them to make their choice, in a matter of the highest concern? Are they not required to love holiness and to be immediately reconciled to Him whose right it is to rule? Are they not invited to believe on the Son of God and have eternal life? All this they must admit. If they would be candid, they must admit, that the divine requirements are all reasonable; all perfectly calculated to promote their happiness in this and in the future world; and all such as come within the reach of their natural powers and faculties. It requires no greater abilities to love Christ, and to enter decidedly into the great interests of his kingdom, than it does to reject him, and to make opposition to this interest. Sinners have not even the shadow of any ground to speak of the divine requirements as unreasonable or hard. We certainly have the authority of scripture to show that sinners are required to take a new course, and to become the decided and humble followers of Christ. But, if they do this, they will have a *new heart*. They will do the very thing, which is enjoined upon them in the text. There are many passages of scripture of the same import with the one under consideration. I will call the attention of the reader to the following:—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—"Turn ye, turn ye from your evil ways; for why will ye die?"

II. God evidently makes no allowance, in his word, for the *depravity* of men.

He inculcates duty upon them, and enforces it, by having recourse to the most powerful motives and the most solemn appeals to their consciences, exactly as if they were not

depraved. Let the scriptures be diligently and candidly searched, and this important truth will appear. No one can question it. The depravity of men, which is evinced by their opposition to God and his law, does not furnish them with even a shadow of an excuse for not complying with the divine requirements. It is admitted, that they are altogether depraved, and unlike God in their moral character; and this is what fills us with such concern for them. With such hearts as they possess, they could never be happy even in heaven. Neither can they be happy in the world. But their depravity is not to be found in their rational powers; for these are amply sufficient for them to embrace the gospel and live. Their depravity has its seat in their wills, or dispositions. Though they are naturally selfish, and entirely averse to holiness, they are as capable of exercising their own choice, as if they were sinlessly perfect, and may be called upon to choose their portion for eternity. Does not God thus call upon them in his word? *Choose you, this day, whom ye will serve.*

The new heart, and the new spirit, which they are required to make to themselves, are, it is conceived, the same as the new creature, of which the apostle Paul speaks in Gal. vi. 15,—“In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.” This new creature, however, is not a new being, or a new moral agent, brought into existence; but the same creature, the same person, who has lived before and lived in sin, now changed in his affections. Was he a neighbour? We of course, knew him—we often conversed with him—we heard him express his opposition to divine truth,—we witnessed his neglect of religion, and our hearts were often pained to hear him speak against the generation of the righteous. When any of them were left to wound the Christian profession, he seemed to be gratified, and took

pleasure in circulating, if not in magnifying, their faults. Now, this neighbour appears to be radically another man. He has, it is true, the same features, the same voice, the same powers of mind, the same knowledge on general subjects, and he stands in the same relation to his family and friends; but, in an important sense, he is another person, for he is greatly changed in his *disposition* and *habits*. The manner of life and conversation which had been his delight, he abandons; and he is now tender on religious subjects, associates with Christians, and is not heard to speak against them. He is seen, not only in the sanctuary, but in the conference room and prayer-meeting; he worships God in his house, and takes his seat at the table of the Lord. His former difficulties, with respect to divine truth and divine requirements, by some cause unseen, have been removed. He is indeed a new man; because as to the sources of his happiness and the general bias of his mind, “old things are done away, and all things have become new.” He has left the kingdom of darkness and has become the willing and obedient subject of the prince of peace. His mind, once indifferent to all that could be said respecting the excellency of religion, has come to an important decision; and yet he is conscious of having been as free and voluntary in coming to this decision, as ever he was in pursuing his sinful courses. Does this person, thus changed in his views, feelings, and habits, now think of excusing his former neglect of God and of religion, from the consideration of his *depravity*? So far from it that he readily condemns all his former stupidity, unbelief, and wickedness. Having come into the light, he contemplates with astonishment the patience and long-suffering of God, in bearing with his vain excuses, and not cutting him off in his sins. For the same reason, he sees no ground to justify his companions, whom he has left behind, for their

inattention to the overtures of mercy.

This representation of a conversion from sin to holiness shows just what God requires of sinners, and what is necessary to be done by them. It hence appears, that sinners, even the chief of sinners, may be called upon to make themselves a new heart, for the same reason, that they may be called upon to repent, or to believe on the Lord Jesus Christ. One involves no greater or more difficult duty than the other; for the new heart is one which mourns for sin, after a godly manner. Depraved as sinners are, God requires them to "cease to do evil and learn to do well." This is a most reasonable requirement, and that sinner who cordially complies with it, has the new heart in question. He has repented, and turned himself from his transgression, and, of course, has commenced the Christian race.

III. The necessity of the work of the *Holy Spirit* furnishes sinners with no excuse for not turning unto the Lord with their whole heart.

That sinners must be born of the spirit, and that all holy affections, in the hearts of depraved men, are the fruit of special divine influences, the scriptures explicitly teach. But the necessity of the work of the Holy Spirit no more shields them from blame than their depravity. It is a lamentable fact, that all men are naturally inclined to "forsake their own mercy," "and wrong their own souls;" and when any are convinced of their folly, and are disposed to walk in wisdom's ways, it is invariably the fruit of that teaching which is from above. They are made willing to walk with God, in the day of his power. But does that obstinacy which nothing but the power of God can overcome furnish them with an excuse? Does it lessen their obligation to be wise, or render it improper to call upon them earnestly and unceasingly to choose the good part, which is freely offered to them without money and without price?

None of these things will be affirmed by any rational and candid person. Yet many sinners, of good understanding, sober habits, and extensive reading, and whose religious privileges, from their early years, have been distinguishingly great, suffer themselves to be strangely blinded, with respect to this important point. When the necessity of regeneration by the Holy Spirit, is plainly preached, they admit the doctrine as true, but criminally shield themselves from blame under it. They apparently feel no obligation to take one step forward, nor are their minds impressed with a sense of guilt for their present neglect of complying with the terms of the gospel. They excuse themselves for not becoming *immediately* the disciples of Christ, which is often urged upon them as their duty and privilege, because they must first have new hearts, or be renewed by the Holy Spirit. But does God, in his word, excuse them on this ground? They are entreated to search the scriptures with reference to this point, in which they are so deeply interested. Let them mark the place, if they can find one, in which God excuses their impenitence on the ground that they must be born of the Holy Spirit. Let this point be decided in their minds, as it is in the scriptures, and they will see themselves deprived of one of their strong-holds.

Sinners have *their* province, as rational and accountable creatures, and God has *his* province, as the all-wise Governor of the universe. They have their work, and God has his. They are not called upon to perform any part of his work; but that work, and that only, which is clearly within the extent of their natural powers and faculties—viz. "to cease to do evil," to repent of their sins, and to believe on the Lord Jesus Christ. They are called upon to act rationally, to be wise as candidates for immortal existence, and to choose the good part, which they may have on the lowest terms conceivable, only

for accepting it. Instead, then, of spending their dear-bought time, in perverting the scriptures, excusing their impenitence and replying against God, let them confess and forsake their sins, and they will obtain mercy.

To the subject which has furnished the theme of this discourse, much importance is attached, and it has now been discussed in a familiar and practical way, with a view that all who are delaying repentance and cherishing their vain excuses, may see what aggravated guilt they are incurring. It has been selected with particular reference to that class of persons who acknowledge the importance of religion, whose moral characters are unblemished, and who promptly defend what are denominated orthodox sentiments, and yet so apprehend these sentiments, as to shield themselves from blame. Of this class there are many whose situation is truly interesting, and I may add, alarming. Some of them, as to their religious views, stand just where they did many years ago. They have lived without making any progress in their convictions of truth, or becoming any more anxious about a future world. Notwithstanding all they have read and heard on the subject of religion, their minds appear not to be impressed with a view of the ample provisions of the gospel, nor of their immense obliga-

tions to Him who died for them, nor of the increasing guilt and hazard they are incurring. They stumble at divine truth, and find a "cloak for their sins," when the Saviour assures them there is none.

Your case, my friends, I have presented to your serious consideration, to arouse you, if possible, from your spiritual slumbers, and to excite you to have compassion on your souls. You might be more useful and more happy in the world than you now are, and have far better prospects for another world than you now dare indulge. While you are delaying the proper business of life, and what ought to be deemed your greatest work, your years are rolling away and eternity is approaching. Let me then address you in the language of the poet:—

"Attend the offer'd grace to-day,
Nor lose the blessing by delay."

The friends of Zion rejoice and give thanks to God, that he has, within a few years, brought into his kingdom so many in younger life, who have voluntarily enlisted under the banner of the cross and who may be active in his cause, when the fathers shall have fallen asleep. God grant, that in this interesting day, many more may be converted to the standard of the Redeemer, and share in the labour and joy of building up his kingdom.

Miscellaneous.

For the Christian Spectator.

ZUINGLI.

It was on one of the finest mornings in May, that I left the summit of Mout Albis, from which a great part of the Lake of Zurich, and many of the villages which adorn its banks may be discerned, and took a foot path which led across to the Lake of Imensee. I was journeying to-

wards Lucerne, amidst all the signs of freedom and prosperity, on the same road which the Zurichers once traversed with Zuingli, as their Pastor, when their religious and civil privileges were attacked by the inhabitants of the neighboring Catholic Cantons. I, a lone stranger from another hemisphere, was passing over the same road which the men of arms then travelled; and with my

heart filled with admiration of the piety and heroism of the Reformer of Switzerland; came to the place of his martyrdom. The little chapel, erected to mark this memorable spot, is situated amidst embosoming hills, —far removed from any habitation of man and immediately upon the winding road-side. It is an edifice of a rude construction, such as befits its purpose and the character of most of its visitants, and is a becoming expression of affectionate remembrance from the inhabitants of this Canton. They ought to enshrine in their hearts the memory of *him* who first stemmed the torrent of Papal domination,—who first held the lamp of truth up to the idols of wood and silver, and by this simple but courageous process, demonstrated that they were deities which could not profit,—who first drew aside the veil that covered the shrine of the Virgin, and showed that its outline and colouring were all the work of man. Shall we not admire his courage the more, because like Albert of Underwalden, he broke the embattled hosts of the enemies of truth by receiving their spears into his bosom? Although he perished not by chain and faggot, his death only wants the form of martyrdom, and his blood has been the seed of the Church.

Whoever reads the following narrative must reflect how much courage, physical and moral, it needed in the son of a humble Swiss peasant to oppose himself to the head of the family of Medici and Master of Rome; and to resist the influence of surrounding prejudices and of affections nourished in the connexions of the household and the Church. How much disinterestedness did it require in a priest to divest himself of garments consecrated by the superstitious sanctity of centuries, to clothe himself only in the vestments of reason and of truth. The more intimately such a character is examined the more interesting does it appear. A visit to the scene of Zuingli's death at Cappel, has given a local association to

the moral and religious influence of his name. The ensuing abstract of his history is drawn from a volume entitled "*Vie d'Ulrich Zuingli, Reformateur de la Swiss* ; par M. J. G. Hess." M. B.

Ulrich Zuingli was born on the 1st of January 1484, in Wildhaus, a village of the county of Fockenbourg in Switzerland. Elevated mountains, narrow valleys covered with forests and pastures, occupy all the surface of this little territory, whose principal riches consist in numerous herds.

The father of Zuingli was only a simple peasant; who, however, lived in comfort and consideration, having had confided to him by his fellow citizens, the chief place in the magistracies of his district. He determined to consecrate his son to the Church, and to give him the means of solid instruction. He was sent first to Bâle and afterwards to Berne: where in the classical authors, he found those models of eloquence and poetry, by the study of which, he prepared himself for the future expression of his opinions, and for the supremacy which he acquired over the thinkers of his age. No exercise is more suitable to enlarge and strengthen the opening faculties than the well directed study of the dead languages. The continual application of the rules excites the incessant attention of the scholar, while the necessity of clothing the ideas of others in language more or less elegant or energetic, as the subject may demand, exercises at once the taste and judgment, without fatiguing the young mind by an effort beyond its power.

It is never to be forgotten how much the cause of reformation was forwarded by the classical attainments of its leaders. Erasmus, who though always a professed Romanist, did much to shake the fabric of superstition, owed as much of his influence to the style in which he wrote as to the opinions he expressed.

Melancthon upheld the cause of Luther in a way which proved that he had drunk at the very fountain of polite learning ;—and Calvin published his views of truth in such elegant latinity, as to rival the school of Bembo in correctness and excel it in force.

During Zuingli's residence at Berne the Dominicans exercised great influence in that city, and were anxious to obtain his consent to live in their convent and afterwards enter upon his noviciate in their order. His father, however, disapproved of the measure ; he feared irrevocable engagements entered into in early youth, and to break up this connexion, sent his son to the celebrated University of Vienna for two years. Afterwards, though a stranger and scarcely eighteen years of age, he obtained the place of Regent or Tutor at Bâle; which was then as since, a famous seat of letters. He lived four years here when the Commune of Glaris, the chief place in the Canton of that name chose him for its Pastor. To acquit himself worthily of the ministry which was confided to him, Zuingli thought a more profound and extended plan of study necessary than that which was pursued in the Universities of that age. The assiduous reading of the New Testament preceded all his researches. To render himself more familiar with the Epistles of St. Paul, he copied the Greek text with his own hand ; adding on the margin many notes from the Fathers of the church, as well as his own observations, which interesting manuscript still exists in the public library at Zurich.

During the ten years of his abode in Glaris, he studied all the fathers of the church and all the writers of the dark ages, for, says he "in the midst of a field covered with in- wholesome plants; some health-giving herb, may be found." He here read among others, the writings of Wickliffe and Huss. In his preaching at this period, he did not directly attack the abuses of the Romish

church, but declared the truths of the gospel in their most practical form. The clergy at this time were deplorably ignorant. A cotemporary writer relates that in a synod composed of Rural Deans of the Helvetic church there were only three, who had read the Bible ; the rest acknowledged that they were scarcely acquainted with the New Testament. As yet Zuingli could not be accused of heresy ; but these ecclesiastics reproached him with being silent upon most important matters; that in his panegyrics of the saints he spoke more of their virtues than their miracles—that he did not insist upon the necessity of fasts and pilgrimages, and that he attached little importance to images and relics. That their accusations were not attended with serious consequences, is to be attributed to the spirit of independence which reigned among these mountaineers. A priest with them did not cease to be a citizen—any violent measure against Zuingli, without the intervention of the secular authority, would have been an infraction of their liberty. The attachment of his parishioners too was a powerful protection to the future reformer. He was afterwards removed to the abbey of Einsiedeln—where he became acquainted among others, with Leo Juda, the author of a German translation of the Bible, and his faithful and intrepid friend and companion. This abbey which is situated in a valley of the Canton of Schwitz, was one of the richest which superstition had endowed with the power of working miracles, and upon which all the neighbouring Cantons lavished their gold—and here was opened to Zuingli the greatest excitements to cupidity, if his soul had been base enough to exchange the light he was gaining for this world's wealth. He had already been sent as chaplain with the Swiss army into Lombay, and received signal honours on his return.

The abbey took its rise in the 9th century, when a monk constructed in

the midst of a region called for its gloominess, the Black Forest—an hermitage and chapel. He lived here twenty six years—amidst austerities of the highest devotion—when he was assassinated by some robbers who were discovered, as the legend runs, in the most miraculous manner. Two ravens belonging to the hermit, and his only society, pursued the murderers to Zurich, and by their ominous croaking led to their apprehension and conviction. Soon a church was added to the ancient chapel, and when this was to be consecrated—lo! another miracle. The Bishop of Constance, the Abbot of St. Gall, and many others of the neighbouring prelates being assembled for this service, three times a voice was heard—"cease, brother, the chapel is already divinely consecrated"—*Cessa, Cessa, frater, divinitus Capella consecrata est.* Many pontifical bulls grant to the church of Einsiedeln a day of festival, with plenary indulgence for all sins, even those, absolution for which is usually reserved for the apostolical chair, and this special grace yet, in our day, in this 1824, draws thither a number of pilgrims from the Catholic Cantons, from Suabia Alsace, and Lorraine.

While Zuingle was here, the abbey was under the direction of Theobald, baron of Geroldsdeck, of a noble family in the country—whose education had fitted him more for war than for ecclesiastical business. But he loved letters and sought for the instruction that he was without. He collected learned Churchmen from every quarter, and endeavoured to make the monastery an asylum for men devoted to study. Erasmus was at this time at Basle publishing *The Fathers of the Church*, by which Zuingle was profited, and also by the works of Reuchlin, who was then reviving the study of the Hebrew in Germany.

Zuingle obtained so much influence with the administrator of the abbey, as led to some important reform. He made him perceive that

the worship given to the inanimate remains of martyrs and saints was contrary to the spirit of Christianity, and that there was great danger in the belief that pardon of sin could be purchased by external observances, and the payment of gold. Theobald ordered the inscription over the entrance of the abbey to be effaced—which was.—“Here may be obtained plenary remission of all sins, both from the crime and the punishment.”

Hic est plena remissio omnium peccatorum à culpa et pœna.

And further ordered the relics to be buried, which had been the object of the superstitious devotion of the pilgrims. Into a neighboring nunnery which was under his direction, he introduced some changes—ordered the New Testament to be read in German, and allowed those who wished to return to the world, to depart in peace.

Upon the festival of the angelic consecration, Zuingle delivered to a crowd of pilgrims a very bold and energetic sermon against the superstition of the age. Notwithstanding he received from Leo the X. at this time a mark of peculiar regard which that politic Pontiff thought would secure his devotion to the papal see. He was soon after invited to Zurich, and exchanged the delightful society of his friends and the learned leisure of his retreat for the enlarged means of usefulness in this important city.

Immediately after his installation at Zurich, Zuingle announced that he would explain successively the books of the New Testament, instead of confining himself to the Sunday lessons which the usage of the church prescribed. It was on the first of January 1519, the day in which he entered on his 35th year, that he preached his first sermon in this new manner. Its novelty, simplicity, and force, attracted a large audience; and all bore testimony to the zeal and faithfulness of their pastor. By the bright two edged sword of the spirit, which is the word of God, he resist-

ed the attempt of Bernardin Samson, a Franciscan monk, who came to Zurich to levy money for the sovereign pontiff. In this resistance, he was countenanced by his spiritual superior, the Bishop of Constance, who thought his authority defied because his consent had not been asked before the priest commenced the sale of indulgencies within the diocese. But Zuingli did not confine himself to the exhibition of the ecclesiastical irregularity of the proceeding—he proved the monstrous absurdity and immoral tendency of the doctrine that gold could be a commutative for crime.

At this period a great change manifestly impended over the world. The invention of the art of printing, the fall of Constantinople, and the discovery of America, prepared the nations of Europe for great moral and political revolutions. The state of the public mind in Switzerland was not less on the alert than elsewhere, to watch the waxing and the wane of the dominant influences: for although the little cantons were hemmed in by the mighty Alps, yet the brave Swiss were invited at one time by the dukes of Lombardy, and then by Austria, or the pope, or the kings of France, to take part in their quarrels.

Our reformer distinguished himself for prospective wisdom in advising against too intimate an alliance with Francis I. He upheld the cause of neutrality in opposition to the wishes of the king of France, the king of Spain, and the pope: and thus excited the hostility of the other cantons against Zurich—a war out of their own territories always bringing booty to the Swiss—and thus commenced a hostility, to which in the end he owed the loss of his life.—In the mean while, the canton of Schwitz, which had declined this christian counsel, lost the flower of its youth on the plains of Pavia, and upon the return of their disheartened troops from the routed imperial army, Zuingli addressed them upon the importance of renouncing these

foreign leagues and avoiding the immorality and impiety consequent upon familiarity with the camp. We have not room to transcribe this very eloquent address, which may be found in the first volume of his works, and for which he received the thanks of the inhabitants of the canton.

As to his ministerial labours at this time, we may learn them from his own words.

“At my arrival at Zurich, I commenced explaining the Gospel according to St. Mathew. I added to it the explanation of the Acts of the apostles, to show to my hearers how the gospel was spread. Thence I passed to the first epistle of St. Paul to Timothy, which contains, as we may say, the rule of the conduct of a true christian. Having perceived that false teachers taught some errors relative to the doctrine of faith, I interpreted the epistle to the Galatians; and this I followed with an explanation of the two epistles of St. Peter, to prove to the defamers of St. Paul that the same spirit animated the two apostles. In the end I reached the Epistle to the Hebrews, which makes known in all its extent the benefit of the mission of Jesus Christ. In my sermons, I have not used curious terms, or dexterous insinuations or captious arguments; it is by the most simple language that I have endeavoured to open the eyes of every one to look upon his own sore so as Jesus has given us the example.”

This preaching had such success that in 1522, some individuals broke through the rules of Lent without a dispensation. They were denounced to the magistrate and cast into prison. Zuingli undertook their defence, and published a treatise on “the observation of Lent” He proves from the New Testament, that the nature of food is a thing indifferent, and that all days are equally holy for a christian. From the authority of the Fathers of the church too, he demonstrates the uselessness of such abstinence; and he asserts that the doctrine was created at Rome

to be a source of revenue. This work, the first which he printed, greatly excited his adversaries; who represented to the Bishop of Constance the necessity of opposing the innovations which threatened to undermine his Episcopal authority. The rapid progress of the opinions of Luther in Germany made it to be feared that the flame would communicate itself to Switzerland. Thus aroused, the bishop addressed the priests and laymen of his diocese, in general terms deploring the dissensions caused by some turbulent spirits and exhorting his flock not to separate from the church. At the same time, he wrote to the Council at Zurich, that they should not permit ancient usages to be disallowed or publicly discredited. Without naming Zuingli, he pointed him out so that it was impossible to mistake; but the dart missed its aim. The Council returned no other answer but a prayer that the bishop would convene an assembly of prelates and theologians to examine into the true source of the dissensions. This answer did not satisfy the bishop; he desired silence, not examination, and therefore wrote to the chapter to which Zuingli particularly belonged, calling the new doctrine, "detestable poison"—which involved the perdition of the soul—and showing how dangerous those new opinions must be which were condemned by the emperor and the pope.

Zuingli did not pretend to dissemble that this letter was written against him. In consequence of it, he asked of the chapter permission to answer, and composed a treatise in which he proves that "the gospel alone is the undeniable authority, to which we must have recourse when we would terminate all uncertainty and decide all disputes; and that the decisions of the church are only obligatory when they are founded upon the gospel."

This was the single glorious point about which all the reformers, like orbs of light in their several spheres,

did move—this was the sun in the systems of Wickliff and Luther and Zuingli and Calvin—it was like the application of the law of gravity to the theories of the old astronomers and the science of earth and heavens; it at once dissipated all the darkness which had ruled for ten centuries, and exhibited the position which our world occupies in reference to Him who is the Light of the Gentiles and the Glory of Israel.

Better acquainted with the *temper* of the sword than with the touch of the crosier, the bishop proceeded to cast into prison a pastor of one of the villages near Baden, upon charge of heresy, which was the first example of such persecution in Switzerland. Zuingli foreseeing that in the end the appeal would be to the civil arm, in his own name and in that of his friends, addressed to the chiefs of the Cantons an exposition of their doctrine, and joined thereto a supplication that they would leave free the preaching of the gospel. He shows the immorality of the clergy, arising principally from the celibacy of the priests, and declares that they are no longer to be honored than while they are examples of the doctrine of Christ. At the same time, he published a request that the bishop of Constance should put himself at the head of the reformers and permit that that "should be demolished with prudence and precaution which had been built up with temerity." Zuingli signed these two documents in concert with nine of his friends; a high evidence of courage—when in the whole of Switzerland, the cause of reformation had but a few timid friends, while all around were powerful enemies. Leo. X. had declared the forty-one propositions of Luther heretical, and had condemned his writings to the flames and himself to the pain of excommunication; Charles V. had put him under the ban of the empire, and the zeal he exhibited for the maintenance of the Pontifical authority left little to be hoped for from imperial clemency.

But Zuingli's boldness was amply repaid; for a public colloquy was held under the authority of the magistrates of the canton, at which all the clergy and the representative of the bishop of Constance and a great number of spectators were assembled, when the chief topics in dispute were discussed, and the opinions which were afterwards styled Protestant triumphantly maintained. The same day, the council of two hundred decided that "Zuingli had neither been convinced of heresy nor refuted,—that he should continue to preach the gospel as heretofore, and that the pastors of Zurich and its territory should rest their preaching only upon the Holy Scripture, and that the two parties should abstain from all personal injury."

The grand vicar of the diocese of Constance complained of this decree, representing that the scripture was often susceptible of two interpretations, and that a judge was needed to decide between them. To which Zuingli replied "that the scripture explains itself and has no need of an interpreter. If we misunderstand it, we read it wrong. It is always in agreement with itself; and the spirit of God acts so powerfully in it that all readers can find the truth there, if they search for it with an humble and sincere heart. Thanks to the invention of printing, the holy books now are within the reach of all christians, and I exhort the ecclesiastics assembled here to study them incessantly. Thus will they learn to preach Christianity, such as the Evangelists and the Apostles have delivered to us. As for the Fathers of the Church, I censure none who read, or who cite them in the pulpit, in those things in which they are conformed to the Gospel, and without considering them as infallible authority."

The firm and sweet simplicity with which our Reformer conducted himself upon this great occasion, inspired veneration for him in all beholders; and his eloquence and

knowledge vanquished many who had hitherto fluctuated between the two parties. The silence of his adversaries being the tacit confession of their weakness, the number of his friends rapidly multiplied through all classes of society.

His next work is entitled, "The Judgment of God against Images." It produced a second public disputation to which all the clergy of the territory of Zurich and all the laity were invited; as also the bishops of Constance, of Coira, and of Basle, with the university there, and the deputies of the allied cantons. More than nine hundred persons were assembled. Zuingli and Leo Juda were to answer all who defended the worship of images and the celebration of mass as a sacrifice. The colloquy lasted three days, during which, the Reformers had full scope to develop their opinions, and gained a victory not less distinguished than the preceding. At this time, however, one of the adherents of Zuingli, named Hottinger, was taken in Baden and carried before the deputies of the seven cantons in Lucerne, and condemned to be decapitated; and was subsequently executed, in spite of the pressing intercession of the Senate of Zurich, who were much incensed by the flagrant injustice of this murder. Hottinger was the first who died for the faith in Switzerland, and he exhibited the serenity and courage of the first martyrs—he implored the pardon of God for his judges, and that their eyes might be opened to the truth.

The public authorities at Zurich at length determined to reform the religion of the canton, abolish the worship of images and service of the mass, and restore Christianity to the simplicity of its primitive model. This course roused great discontent in the neighboring cantons, where the principles of the reformation had not spread. They presently commenced their acts of violence, seized by force the pastor of the village of Stein, a friend of Zuingli's, in con-

tempt of the existing laws, and thus provoked deeds of resistance and revenge, which brought on a train of bloodshed and misery. In the end such was the manifest depravity and immorality of the clergy, that these cantons—Berne, Lucerne, Uri, Schwitz, Unterwalden, Zug, Glaris, Fribourg, and Soleure—united in a diet to procure a partial reform. This diet led to a great change in the canton of Berne, which embraced the opinions of Zuingli. In proportion as their ranks thinned did the vengeful spirit of the Catholics rise, until they resolved to enter the fortress of the reformation, sword in hand, and silence those whom they knew death alone could silence. The war was brought about the sooner by some rash acts of policy, which the senates of Zurich and Berne resolved on, in opposition to the advice of our reformer; and he was soon to be called to the sad office of sustaining the fainting spirit of his beloved town, and encouraging his fellow citizens in deadly deeds for self preservation. Upon the near advance of the enemy, to within three leagues of Zurich, at Cappel, Zuingli being appointed by the senate, did not shrink from accompanying the troops as friend and chaplain; and he excited them to enthusiasm by the consideration of their faith, which was endangered. But the numbers were vastly unequal, and the battle was lost. In the early part of the action Zuingli received his death-wound. Some Catholic soldiers discovering him in the act of prayer as he was dying, called upon him to recommend his soul to the Virgin, and upon his refusal, pierced him with a sword. The next day his body was found and exposed to the observation of the army, and was afterwards burnt, and the ashes scattered to the winds. Thus perished on the 10th of October, 1531, in the 47th year of his age, all that was mortal of Ulrich Zuingli. So much is this earth on

the very confines of hell and heaven, that he passed instantly from the scene of demoniacal uproar and murder into the repose and ecstasy which they acquire who are “faithful unto death.”

For the Christian Spectator.

On settling Ministers for a limited time.

IN perusing Southey's Life of Wesley, I find the historian attributing much of the success of Methodism, to the practice of ministerial rotation. Probably the Methodist preachers change their places of labor too often. Such frequent removals must be unfavorable to study. They destroy a motive to exertion, arising from present necessity. A minister who has a dozen or two of sermons has a stock for his life. As these sermons would probably all be composed upon the great truths of religion, the people would have only general views of Christian doctrine presented to them. This constant itinerancy likewise prevents a man from forming an intimate acquaintance with the workings of the heart. He may see several characters, in different states, but he has no opportunity to witness the *progress* of disease, or of cure, through its various stages, in an individual. The circuit rider does not remain long enough in one place to become personally attached to his flock. Nor can he know so much of the comforts, or be conversant with the duties of home. Those kind and gentle affections, which were

“made to temper man,”

have no fair opportunity to exert their softening influence on him. His character, however excellent, is imperfect, for *all* his affections are not employed. He may be a good man in general, a good preacher, a faithful watchman, but he can hardly be the kind shepherd, to lead the flock with the tender care of a father, or

carry the young in his arms like a mother. He knows little of the feelings of neighbor, friend, husband, father. Nor can he enter into the spirit of these relations, so as to sympathize with the afflicted, or advise the doubting.

But, allowing that the Methodist system of rotation is liable to these and other objections; it does not necessarily follow that the Congregational practice of settling ministers for life is free from objections, or is the best mode that can be devised. The farthest from wrong is not always right. The path of prudence is commonly a middle road. A few thoughts are offered on the subject of limited settlements, rather as things to be considered, for the purpose of exciting inquiry, than as the result of established opinions.

Suppose it were the practice of our churches to have their ministers settled for ten years. The following, among other, advantages might follow:

1. It would tend to prevent many of the disputes and controversies which now convulse our societies, whenever a part of the people become dissatisfied with their minister. Under the present system, *all* who wish for a change, are ready to join any party, in order to accomplish their object. When the spirit of disaffection runs high, it infects with madness even the most sober minds. They know that unless the tide is taken at its flood, they cannot expect to be rid of their minister, until it is done in the ordinary course of nature, by death. But in the case supposed, when the time for the connexion to be dissolved is certain, unless the breach were flagrant and intolerable, prudent men would rather wait a few years than endure the trouble and anxiety of parochial controversy. Nor can the case, on the other hand, be compared to that of husband and wife. That is truly an indissoluble union: therefore the parties *must* bear and forbear. But every day's experience shows that the ministe-

rial connexion is a rope of straw, whenever *either* party is determined to break it. Whatever success ministers may have had in preserving peace with their people, in former times, when public feeling was different in regard to settling and unsettling ministers, I believe there have been but few cases in the last ten years, in which prevailing discontent in a society has been effectually allayed. *The times are changed.*

2. The preaching of ministers would have more effect. I believe it is generally admitted among *us*, that the word of God, faithfully preached, and powerfully applied to the hearts and consciences of men, by a regular ministry, is the principal instrument of extending the Redeemer's kingdom. Setting aside the influence of mere novelty, though that is not so small as to be unworthy of notice, an occasional change of ministers is desirable, from the great difference in the minds of men. From their constitution, circumstances, education, habits, and modes of thinking, the ways of access to their hearts and consciences are widely diverse. I believe the experience of every minister who preaches to the conscience, will support the opinion that there are individuals in his congregation, who will not be reached at all by his mode of exhibiting divine truth. Yet it may be, that another man shall penetrate into the secret recesses of their souls, and force them to cry out, "What shall I do to be saved?" This idea may be illustrated by such a case as this; and I do not believe it is an insupposable occurrence. A minister, who has been laboring many years among a people, with little apparent success, either gives up his people as hopeless, or is dismissed by them as useless. He goes to labor in another field, and his place is supplied by a laborer of different powers. Now, if the preaching of both should, in a short time be followed by a revival of religion, who would not say there

was a reason for this in their mode of preaching.

Nor does it help the matter to say, 'It is every minister's duty' "to divide the word of truth aright, giving to every one his portion." The minds of ministers are as diverse as those of hearers. They may labor faithfully, each to the best of his abilities, and still fail of accomplishing the end of their labors, the salvation of all the souls they address. The man of gentle, placid temper, cannot give to the terrors of the violated law the overwhelming energy of the "sons of thunder." The ardent and enthusiastic cannot cope with subtle minded sinners, like the profound and philosophic. The impetuous Peter breaks down the stubborn unbelief of the Jews, and the discriminating Paul exposes the vain sophistry of the Greeks; while the meek and affectionate John rebukes, encourages, and instructs the whole.

If a minister is really faithful, to the very extent of his powers, it is probable that, in about the time specified, he will have accomplished more good among his people, than he can expect to do in any succeeding ten years. Those whom he has not reached, are those whom his preaching will not be likely to reach. Yet they are not therefore to be given up as hopeless. Neither is the minister to remain idle. He is better qualified than before, to labor with effect, in another, and perhaps a wider field, as God shall open to him a door of usefulness.

3. The other labors of the minister would be more effectual, because they would be more faithful. A man who is settled for a limited time will be likely to say and do many things, calculated to awaken the conscience, and amend the character, which he would not, if restrained by the fear of offending those with whom he is united for life. The things which he should say and do would likewise come with more effect during the first few years than afterwards. The methods of awakening adopted by a

"highly favored servant of God," who has been instrumental in converting sinners, would lose their efficacy by being repeated among the same people, twenty, thirty, or forty years.

4. Ministers would preach better. The good old man, who proved that he could preach as well as he did forty years ago, by preaching over his old sermons, did as well as if he had only given his old ideas in a different dress. No man can know every thing: least of all, can a man engaged in the duties of a parish minister. Therefore it becomes a young man, at the beginning of his labors, in a place where he hopes and expects to labor all his days, to be somewhat prudent of the little stock of knowledge which he has gained in his preparatory studies, lest he should too soon become exhausted. Do we not, in fact, find that *most* preachers, after a number of years, fall into a kind of beaten track of sermonizing? But take such a man away from his place and set him in a new sphere, and if he has the heart of a man in him, he will begin anew his work of instruction, with all the resources of his past attainments.

5. Ministers would have additional motives to exertion. The complaint is often made, that when a young man has got himself comfortably settled, he feels as if the *great* business of his life was accomplished, and he has nothing to do but to be prudent, and circumspect, and discharge, with a good degree of diligence, the duties of his office, in their ordinary routine. And it is not impossible, there may have been a reason for this complaint. Human nature is such, that it is difficult to bring the mind to the very top of effort, without a present, urgent, personal object. But the man who is settled for life has not such an object. I do not mean that he has not continually a great object, the salvation of souls; but it is not easy to bring that object before the mind, at particular times, so as to produce an exertion of our faculties to their utmost pitch. But on the

plan suggested, the minister would know, that in a short time he should be again thrown upon himself, to stand or fall by his own resources, to sink or rise, by his own merits. By the present system, he wings his way, by a single flight, to a given point, and there he rests. He feels now as if he should be sustained in his elevation by extraneous aid, and he has no hope of rising higher, at any rate. His *wings* are now useless. But take away the perch on which he rests, and leave him to balance himself in mid-heaven, and you will find him under the necessity of using continual efforts to sustain himself on his wings; and these efforts will, in their proper tendency, afford continual accessions of strength, and skill, and courage, and the man will be continually rising, and rising, till he soars away with the pinions almost of an angel.

6. Ministers would put forth their mental efforts with more courage. It is no wonder that a young man should find the difficulty so great, of writing the very best sermons he is capable of writing, as to be disheartened at the prospect of a weekly repetition of the same labor, in the same scene, through his whole life. He would see no hope of relief, no prospect of leisure, no possibility of an opportunity to improve his works, and would therefore be likely to rest satisfied with continuing to do as well as he now does; and so long as his sermons *will do*, he has no resolution to attempt any thing more. But hope animates exertion. Give the young preacher a prospect of a future opportunity to avail himself, in a new sphere, of the fruits of his mental labor, and you inspire him with new courage, to make more strenuous and persevering efforts to understand and enforce divine truth.

7. Such a system would give ministers a better opportunity to publish the result of their studies. They have always been, and probably will always be the principal authors. We should find, on examination, that the greatest amount of books, meas-

ured either in bulk or real utility, have been written by clergymen. And it is desirable that the tone should be given to literature by men whose minds are imbued with truth and kindness drawn from the only real source of both, the word of God. But it is next to impossible, that a man who is engaged in the *faithful* discharge of the duties of a parish minister should find leisure to enlarge his mind, or cultivate his taste, to the degree which is necessary, in order to give the tone to literature, unless you change his place of labor and give him an opportunity to avail himself, to some extent, of his past efforts. I appeal to yourself, Mr. Editor, whether you have always found it as easy as you wished, to induce ministers who have been long settled, to write for your publication.

8. The health of ministers would be better preserved. This is a consideration of more importance than is generally imagined. The friends of Zion who have opportunity for extensive observation, mourn at seeing so many ministers cut off, or disabled, or disheartened with ill health, in the very morning of their days. In vain shall charity exert herself to supply the deficiency of laborers, if they are all thus to wither before the rising sun. In vain shall the church with great care and pains, set up her pillars, if they are thus to be crushed before the moth. It is this very prospect of a stated round of duties laborious in themselves, and to continue for *life*, I have no doubt, which produces a depression of the spirits and accelerates the progress of disease. It is the last stone which sinks the ship: a man's constitution, and spirits may hold out tolerably well, to write two or three sermons a week, and perform other pastoral duties, for ten years, and fail the eleventh. Probably many a valuable life has been destroyed, and many a fine mind been paralyzed in its efforts, and sunk into listlessness, which might have been saved by a timely removal to some other post of service.

9. The churches would be better supplied according to their real wants. It is well known that many of our parishes present extensive fields for labour, and require hard service, with commanding talents, and the wisdom and skill which are conferred only by experience. The labour and difficulty of these posts are so great, as ought almost to deter a young man from the attempt to fill them. Yet it is found exceedingly difficult to obtain men qualified by years and talents, to occupy these places, without exciting unchristian feelings by calling away ministers who are now quietly settled. Our young candidates would likewise be more willing to begin their ministerial life in a small congregation. To-

gether with a stock of knowledge and experience, they would acquire a facility in the discharge of ministerial duties which would better fit them for serving a large parish. They would walk before they run. They would have opportunity to try their strength, and improve their skill, and become accustomed to the course, before they set out at the top of their speed.

The advantages here enumerated may be imaginary; or they may be better obtained in some other way, or they may be more than counterbalanced by evils which I have not discovered. If so, the suggestions I have made will pass, in an enlightened Christian community, for nothing more than their real value.

V. T.

Review of New Publications.

1. *The Moral Dignity of the Missionary Enterprise: A Sermon, delivered before the Boston Baptist Foreign Mission Society, on the evening of Oct. 26, and before the Salem Bible Translation Society, on the evening of Nov. 4. 1823—* By F. WAYLAND, Jun. Pastor of the First Baptist Church in Boston. Published by request. Second Edition—8vo. pp. 40.
2. *A Sermon delivered in the Murray-street Church, New-York, in behalf of the United Foreign Missionary Society, May 11, 1823—* By PH. M. WHELPLEY, Pastor of the First Presbyterian Church in the City of New-York. Published by request, and for the benefit of the U. F. M. Society. 8vo, pp. 32.
3. *Signs of the Times: A Sermon preached in the Chapel of the Theological Seminary, Andover, on the Public Fast, April 3. 1823—* By EBENEZER PORTER, D. D. Bartlet Professor of Sacred Rhetoric in the Seminary. Published by the Society of Inquiry. 8vo, pp. 28.

4. *Hints on Missions.*—By JAMES DOUGLAS, Esq. First American Edition. 18mo, pp. 108.

Missionary publications are becoming every day more numerous and more respectable. Should we attempt, in this department of our work, properly to notice a third part of those whose merits entitle them to a most respectful consideration, we should soon be compelled to forget every other subject, and devote our pages wholly to this. In selecting from an assortment so vast, the publications, the titles of which we have arranged at the head of this article, we have been influenced partly by the desire of saying something on the subjects of which they respectively treat, partly by the peculiar characters of the publications themselves, and, in respect to the sermons, partly by the high standing of the authors in the three denominations to which they belong.

The text of Mr. Wayland's sermon is Mathew xiii. 38, "*The field is the world.*" After a long introduction (perhaps longer than was neces-

sary) illustrating the nature of sublimity, especially of the sublime in action and enterprise, he proceeds to show the sublimity of that enterprise which proposes, by the simple preaching of the gospel, in defiance of all the obstacles presented by human degradation, to accomplish the conversion of the world. This he does by presenting to our notice, first, the grandeur of its object, vast enough to fill the highest and widest conceptions of benevolence; secondly, the difficulties in the way of its execution, arduous enough to task the noblest energies of man; and thirdly, the means by which it is to be accomplished, simple as "the foolishness of preaching," yet efficient as "the wisdom of God, and the power of God to Salvation." This 'plan,' especially in the hands of Mr. Wayland, is neat and beautiful, combining in a rare degree unity of subject with variety of argument.

Mr. Whelpley's sermon is founded on the words of Paul, Acts xxvi. 19.—"*Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.*" His object is, in his own words—"to make the occasion, the design, and the effect of Paul's conversion, as stated by himself, the basis of some remarks upon the duty of Christians relative to the missionary cause." These three topics connected with Paul's conversion, constitute the divisions of the discourse, and give occasion respectively to the three following remarks. First, "a man needs but to be converted, in order to become, under God, a co-efficient in the salvation of others;"—secondly, "the design of his conversion is, that he may become such an instrument of promoting the cause of Christ;"—and thirdly, "the effect of conversion will be a disposition to promote, in every way possible, the missionary cause." Those of our readers, who have had any experience in the difficulties of sermonizing, will easily perceive that, though this plan is by no means a master-piece of art, it may yet be

wrought—as indeed it has been wrought by the author, into a sermon of very superior merit.

Dr. Porter's text is Matthew xvi. 3.—"*O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*" After briefly noticing those signs of our times, especially those diversified operations of Christian benevolence, which seem so clearly to foretoken the approach of some great moral revolution, he tells us that, connected with these circumstances of prosperity, 'there are other characteristics of the present day which seem to have attracted less notice than they deserve;'—'there are dangers to be guarded against in our great systems of benevolent operation; and it is to these signs of the times that he purposes especially to call our attention.' He then considers these dangers, first, as they respect men without personal religion; and secondly, "as they respect real Christians, and the interests of the church." Under the first head, he speaks of the tendency there is in the present system to keep out of sight the grand requisitions of the gospel, and to cherish in men the delusive opinion that he who contributes his thousands to extend christianity cannot but be a good Christian himself. Under the second head he tells us of the danger there is that the tone of religion may be brought down so as to recommend our schemes of religious enterprise to "the great and the gay and the fashionable;" and of the danger that the Christian, while he is bustling around with his subscriptions and collections, his reports and addresses, his presidencies and directorships, will neglect the unseen religion of the heart and the closet,—and while he imagines that "the kingdom of God cometh with observation," and joins in the cry of "lo here! and lo there!" will forget that "the kingdom of God is within" him. We have read this sermon repeatedly with the highest satisfaction, for, though it may not

in any respect so far transcend the former productions of the author as to add essentially to his high reputation, it yet abounds with striking practical observations on a subject of great practical importance. And for this reason we do most earnestly recommend it to the special and careful attention of the following classes of readers. First, all authors of annual reports and anniversary speeches and sermons, and all editors of religious newspapers. Secondly, all officers and agents of benevolent societies. Thirdly, all contributors to objects of religious charity.

The review of a sermon, and especially of a sermon delivered on a public occasion is commonly expected to contain some remarks on the *style* of the performance. And to speak of the style of these performances is no ungrateful task. We may say—and we would say it, not in the spirit of a foolish national vanity, but because we believe that the fact points towards that elevation which we trust the clerical character is gaining in our country—that from the other side of the Atlantic we receive few specimens of composition, in the shape of sermons, so highly wrought or so completely finished as these. When we see the young ministers in our cities qualified to command the respect of the learned and the tasteful, not only by the power of well disciplined minds, but by the graces of an attractive and persuasive style, we know that the cause of truth is advancing, for we know that God does not raise up his instruments in vain. And when we see the instructors in our “schools of the prophets,” writing with that energy of style and that discriminating taste which characterise all the productions of Dr. Porter, we feel assured that preachers will be trained up there, like Apollos, “eloquent” as well as “mighty in the scriptures.”—Mr. Wayland’s sermon is marked by distinctness of conception and energy of language; as the meaning is clearly apprehended by the writer, so it is pre-

sented strongly to the mind of the reader. Mr. Whelpley’s is distinguished by the vividness of its images and the unstudied harmony of its sentences; every thought is made to live, and every pause and inflection seems to have been adjusted by the most delicate ear. Dr. Porter’s combines something of the characteristics of both the others, with more simplicity than belongs to either. His thoughts are presented clearly and forcibly, like Mr. Wayland’s, but with less appearance of effort. His sentences are vivid and harmonious though not so *musical* as Mr. Whelpley’s. Mr. Wayland gives us splendid and vigorous declamation; Mr. Whelpley utters the “thick coming fancies,” in the music of poetry; Dr. Porter sends forth his plain common sense arrayed in its own appropriate plainness. One is sublime, another is beautiful, the last comes nearest to faultlessness. Mr. Wayland and Mr. Whelpley—as they are younger preachers, are both tinged in some degree with the peculiarities of modern writers; but Dr. Porter’s style—as it was formed earlier than theirs—is evidently the result of a careful attention to the best established standards. And in view of the fact to which we ascribe this difference, we doubt not that the two first mentioned gentlemen will take our suggestion in good part, when we say that it would be well if they could acquire, the one that *unaffected* energy, and the other that *chastened* fancy, and both that classical purity of taste and propriety of diction which belong to the “Bartlet Professor.”

The execution of Mr. Douglas’ Hints affords a complete specimen of a kind of writing very fashionable in our day. His chief fault seems to be, that, while he is ambitious to write well, he scorns the labor of revision. Hence his sentences, though generally clear, are frequently complicated; his diction, always copious, and for the most part correct, is sometimes careless; and his fancy, ever abounding in beautiful conceptions, occa-

sionally obscures his meaning with its unpruned luxuriance.—It would seem at times as if his paragraphs, and even his sentences, were divided by mere chance.

To the same negligence, we are ready to ascribe some of those—blunders, shall we call them?—which have occasioned the just animadversions of the American Editor. It seems to us almost impossible that a man who had read over his work before sending it to the press, should so far commit himself as Mr. Douglas has done in some of the assertions and innuendoes of his concluding remarks.

But we have no time to waste in criticisms of this sort; and we therefore proceed to give a brief outline of the "Hints." The general plan of the book is, first to specify the causes to which christianity has hitherto owed its advancement, and the periods at which those causes have had their most signal operation;—then to account for the inadequate success of missionary efforts since the reformation;—and afterwards to inquire into the prospects of success to the missionary efforts of the present age. In the first division he tells us that christianity has had three periods of advancement,—during the first centuries, when it was established in the Roman Empire—in the dark ages, when it became the religion of the Gothic and Slavic nations—and since the discovery of America, by which event a new world has been added to its dominion. The first extension of christianity he ascribes "to the general diffusion of a missionary spirit; the second, to superiority in arts and knowledge; the third to colonization; and these" (as he justly adds) "seem to be the three great sources of conversion with which the history of christianity acquaints us." In speaking of the failure of missions since the reformation—which by the way, he seems to regard as a more total failure than was really the case—he ascribes it partly to their inherent feebleness,

and partly to the unsystematic and uncalculating manner in which they were conducted. His remarks on these two heads are only preparatory to the discussion of his third and principal subject, namely, the missionary efforts of the present age. The probable success of these efforts—or perhaps we should say, the possibility of extending christianity through the world—is argued from the widely spreading missionary spirit that is abroad in Christendom; from the improvements that have been made and are still taking place alike in the internal management and the foreign operations of missionary societies; from the knowledge and acquirements of Christian nations, who have thus an instrument of power like the lever of Archimedes; from the wonderful Providential arrangements, which have given to these nations the $\pi\omicron\upsilon\sigma\tau\omega$ that the philosopher sought for in vain; and finally from the characters and circumstances of the various nations to be converted. In the illustration of this last topic he 'lays down a map of the ground to be gone over' in the universal extension of christianity, arranging and classifying the several countries rather by "their present moral condition and future destinies," than by their geographical locality, or their political relations. His "moral quarters of the world" are 1. *Christendom* with its colonies and savage dependencies; 2. *Mahomedan* countries; 3. Eastern Asia, or the region of *Pantheistic Paganism*; 4. Central Africa, where the prevailing religion is what has been denominated *Fetiché* worship. He takes a rapid view of all these regions, and points out some of the means which may be used to accomplish the conversion of each. We omit any farther analysis here, for we hope to find in the sequel of this article a more appropriate place for noticing some of the particular schemes suggested by the author.

Some of our readers, who have never seen the work now under con-

sideration, may perhaps be ready to conclude from the analysis we have just laid before them, that the book in question must be a book of very considerable dimensions,—some huge quarto,—or, it may be, a less portly and more portable octavo. It is neither; all these matters, so diverse and so important, are treated within the compass of less than 90 small and not very closely printed pages. An adequate discussion of this subject in all its parts and relations would indeed, require volumes. The first topic alone, namely the manner in which christianity has been already so widely extended—a point which our author despatches in seven pages—opens a field for the widest and most interesting inquiry. We are far from being dissatisfied with Mr. Douglas because his book comes short of this description; for it would be idle to complain that he has not accomplished what he did not attempt, or that he has not attempted what he did not promise. His tract, according to the promise of its title, consists of ‘hints’, and we are happy to recommend them as hints well worthy the attention of all, and especially of those who are concerned in the management of missionary affairs.

And here we must not be understood as intimating at all that our author should be listened to with any very special deference; for his suggestions,—while they continually bespeak his well instructed mind, his liberal views, and his expanded benevolence,—appear at the same time to result from a theoretical rather than a practical acquaintance with the subject of which he treats. We mean, that if our judgment is correct, he has never been favored with the opportunity of observing, by a careful personal scrutiny, the manner in which the complicated machinery of benevolent operation is conducted. This impression has been derived not only from the character of some of his projects, but from the bold and careless manner in which he speaks

of what he supposes to be the injudiciousness of the directors of missionary institutions.

But though we cannot help doubting in some particulars the extent of Mr. Douglas’ practical wisdom, we are happy to see him coming forward as he does, with the urbanity of a gentleman, and the benevolence of a Christian, to express his opinions on a subject so interesting to the church and so important to the happiness of man. And we love to see the executive agents of benevolent institutions—in which description we cannot but believe that the American editor of the ‘Hints’ is included—while they stand aloof in stern contempt from the herd of defamers who are ever attempting to stigmatize the greatest and best of the great and good men with whom the God of the Puritans has blessed our country—prompt, whenever they are properly summoned, to vindicate the propriety of all their measures. We believe that the truth receives new light and strength from every discussion; and in view of this principle we rejoice at every thing that looks like a discussion of missionary subjects in whatever quarter it may appear. We do indeed regard with a contempt to which language can give no utterance, the opposers who affect to tremble at every benevolent enterprize as if it were some new scheme of clerical domination; but still we rejoice in all their opposition, not only because it seems as if Satan were trembling for his empire, and sending forth his “unclean spirits like frogs,” and gathering Gog and Magog for the onset, not only because we believe that their scurrility will excite the indignation of an honest community, and that thus ‘their violent dealing, will come down on their own pates’—but because we believe too, that the wise conductors of these concerns will learn wisdom even from the calumnies of frantic opposition. It might be well if the subject of missions were to undergo one fair and thorough controversial discussion. We

wish that some *gentleman* of information and talents, who has been accustomed to regard the missionary project as chimerical, would investigate that project, with the accuracy which its importance demands, and then come forward with bold and manly argument to attack it on the broad ground of general principle, and in all the details of its management. A champion would appear, no doubt, to descend into the arena against such an antagonist, whatever his learning and abilities, and to contend with him not unsuccessfully. The good which we should expect to result from such a controversy would be, not merely that the cause of missions would come off triumphant, but chiefly that much which is erroneous in the present system would be rectified and much which is imperfect would be completed.

We do not fear that any of our readers will be startled by the suggestion just thrown out, that the benevolent operations of our day are capable of amendment and improvement;—for these operations, as we all know, have been but lately commenced,—and to imagine that a scheme so recent is free from all that is erroneous or imperfect, would be to claim for the men who projected it nothing short of a plenary inspiration. We trust, then, that we shall be attended to with patience, while we attempt—following the example, and we would fain believe sharing the spirit, of Dr. Porter and Mr. Douglas—to point out some of those errors and imperfections which seem to us to obstruct the free and glorious progress of the word of God. And if our ‘hints’ shall seem to betray in us the same character of unpractised theorists which we have ascribed to Mr. Douglas, we hope to receive from others that measure of charity which we have bestowed on him. The merest theorizer, in the multitude of his dreams, may occasionally strike out a conception which the man of practical wisdom can improve to advantage.

Our first remark is obvious to every mind on the slightest reflection, and yet it is so general as to involve perhaps all the particulars which we shall find occasion to specify. It is this,—that in all the stages and departments of benevolent operation, there is, even at this day a want of *system*. To a mind that has properly estimated the magnitude of the enterprise that aims at the conversion of the world, the present operations of the church will seem to resemble the irregular and fortuitous warfare of a militia undisciplined and without a commander, rather than the movements of a well regulated army led on by a skilful general. There is comparatively no regularity of effort, no concentration of forces, no unity of design.

We would be very far from saying that the benevolent efforts of our age are carried on entirely at random; for in the fact that they are to a certain extent systematic efforts, we have the sure pledge of their perpetuity and their success. The single principle of the division of labor, on which improvement in all the works of human skill so greatly depends, and which, as Mr. Douglas well observes, has been carried so extensively into the missionary operations of the present day, shows that there is such a thing as system in these operations. And when we trace out the application of this principle, and see Christians contributing their property at home, and missionaries labouring for the heathen abroad, and a third class appointed by mutual consent to superintend the contributions of the one and the labours of the other, we see that there is a power in systematic exertion. What we wish to be understood as asserting is, that the operations of the church are as yet only partially systematized, and that they still need to be more entirely concentrated.

There is a deficiency of systematic procedure on the part of those who contribute. We mean that the contributions of most men to this

cause result too much from the impulses of a variable excitement, instead of being the effect of forecast and arrangement and a steady principle. It comes not within the limits of our design to expatiate here on the duty or advantages of systematic charity;—we will only say that the man who does not make his contributions for benevolent purposes a matter of principle and not of instinct, of previous arrangement and not of sudden impulse, cannot know that they are proportioned either to his own ability or to the relative importance of the objects towards which they are directed; nor can he be well assured that he is acting in conformity with the character of one who has consecrated himself to God “a living sacrifice.” This cool and conscientious calculation of a man’s ability to give, and his fixed determination to give according to his ability, and according to the deliberately estimated importance of the object whose claims are before him—is what we mean by systematic charity. And we need only appeal to the observation of every reader to verify our assertion, that in respect to such a system in their contributions, thousands of Christians, even of those Christians who have enlisted in the Missionary enterprise, are too deficient.

And the reason of this deficiency is no less obvious than the fact of its existence. The great body of Christians have no adequate apprehensions of the magnitude, or the difficulty, or the means of the undertaking in which they are invited to engage. He who estimates aright the greatness of the undertaking, will be ready to put forth every effort that may be demanded for its accomplishment. He who has justly considered the difficulties which obstruct its execution, will need no argument to convince him that the mightiest exertions are demanded. And he who understands the nature of the means to be employed, will understand, too without farther instruction that it is only by the long and strenuous and

persevering application of these means, that the difficulties are to be surmounted, and the object is to be gained. The enterprise proposes for its object the moral renovation of the world; the difficulties which obstruct its progress are found in the utter degradation of man; the means by which these difficulties may be overcome, and this object attained, are all comprehended in the slowly operating but infallible process of instructing the whole human race in the principles of the Christian religion;—and he who apprehends these facts in all the extent of their meaning, will feel with a force of conviction which nothing can strengthen, that the Church of Christ is bound by the very charter of her existence, to act in this cause with a regular and unfailing concentration of her powers,—and that he himself, as an individual member of the church, is bound to offer in this cause his contributions systematically proportioned to his own ability and to the respective claims of the various departments of exertion. Such a conviction of the real character of the enterprise before us has not yet been thoroughly wrought into the mind of the Christian community, and for this reason the exertions of so many individuals are careless and irregular. The effect and the cause are equally obvious to common observation.

To these inadequate views of the real nature of the missionary enterprise may be ascribed the expectation of immediate success and the consequent impatience of disappointment which are so prevalent as to stamp irregularity and feebleness on the exertions of many Christians. Much has been said about the speedy approach of the millennium;—again and again have we been told that the universal triumph of christianity is even now at the door. Doubtless the enterprises of our day are the commencement of a new era in the moral history of the world. Doubtless they are to purify the earth from all its abominations, and to sanctify it as one temple to the

living God. We do not envy the man who can look on these efforts without emotion. And strange would it be if the mind, swelling with the grandeur of this enterprise, and comparing the present movement and energy of the religious world with the dead and breathless calm that existed a few years ago, should seek to express itself with studied accuracy of language. Such bold prophetic expressions as those to which we have just alluded, are the natural language of a mind laboring with the greatness of its emotions. They are forms of speech nearly allied to poetry, and when so understood, they can convey no erroneous impressions. So, no doubt, they are understood not only by those generally who use them, but by every mind accustomed to reflection. But the mischief is that persons who have never formed habits of critical discrimination, when they hear language of that sort repeated and re-echoed from speech to sermon, and from sermon to report, will sometimes incautiously receive it in its literal acceptation, and actually imagine that they with their own eyes shall behold the complete fulfilment of the promises. Hence, they never think of inquiring whether the efforts of the church are commensurate either with her own strength, or with the exigencies of the enterprise before her;—but, imagining that the ‘stupendous operations,’ of which they hear so much, are fast working out the conversion of the world, or else believing that God is making bare his arm to bring about a miraculous accomplishment of his predictions, they only clasp their hands in wonder and look up with certain hope to see the dawn of millennial glory reddening on the mountains. They mistake the faint murmur of distant preparation for the jubilee of triumph. They hear the missionaries in the East, and, while they dream that the East is already subdued, they

are ready to shout Hosanna! They seem to be witnessing and reckoning up to-day the victories that are destined in fact to kindle the joy of a distant generation. ‘Bel boweth down, Nebo stoopeth, Jugger-naut is broken in pieces, the temples of Fo are deserted, the priests of Budhu are confounded, the Bonzes are dismayed, the Grand Lama is converted, the idols are utterly abolished.’ Believing that the work is already done, or that it will, at the farthest, be very speedily consummated, they cannot suppose that there is any occasion for great and regular and long continued efforts, and consequently their individual contributions of money or exertion comes short of what duty requires. Nor is this the worst; whatever they do in the cause is done in the sure hope of immediate and the most magnificent results; and so every shadow of ill success comes over them with a chilling blast of disappointment, and their courage and hope vanish away like the blossoms of a premature spring.

It may be said that instances of such enthusiasm as this, rarely if ever occur. Be it so; we have chosen to describe the thing in the extreme of its operation, and perhaps even for those extreme cases our description is too exaggerated. But yet, if we are not much mistaken, there is widely diffused through the religious public a spirit too nearly akin to the feeling we have just described; an impression that the present operations of the Church are not only comparatively but absolutely stupendous; an indistinct opinion that Paganism and Mahomedanism and all other systems of false religion are speeding away, as it were, like the mists of the morning; a vague belief that every effort for extending the gospel must of course be immediately productive of some important result. And hence it is, that while a new mission is always popular, an establishment of some standing that sends home no catalogue of converts, no marvellous

histories of signal success, loses its favor in the eyes of the public. Though the Bible may have been translated into a language spoken by millions, though hundreds of children may have been instructed in Christian schools, though thousands of tracts may have been scattered among a reading and inquiring population; yet if the kingdom of God does not appear to be coming in there "with observation," if no church have been gathered, if no baptisms had been administered, and above all, if two or three of the missionaries have fallen victims to the diseases of the climate, the popularity of that mission is gone—'Providence does not seem to smile upon it'—they have been laboring eight or ten years and done nothing! Now we might ask, who taught these men to follow the deep designs of Providence?—who told them that if the seed spring not up to maturity in a moment, it has perished? But we need spend no time in exposing the absurdity, not to say the impiety, of opinions and feelings like these.

It is the same erroneous anticipation of the immediate and universal triumph of Christianity, and the same ignorance of the difficulties with which the cause must struggle before the triumph can be attained, which lead some Christians to complain if the executive agents of benevolent institutions receive any thing like an adequate compensation for their labors. They never think of complaining if ministers of the gospel receive a compensation for their labors, because they know that the office of pastor and teacher is a standing office in the church, an office the duties of which cannot be left to the fortuitous performance of occasional volunteers, an office which demands not the partial attention of a mind occupied with other pursuits, but the whole time and all the powers of men devoted to its sacred employments; and here they can apprehend the correctness of the principle that he who ministers at the altar, should live by the altar. Now the office of super-

intending the contributions and exertions of the Church is as essential to her progress and final triumph as the pastoral office is to her existence; and the one is no more to be dispensed with, and no more to be supplied by random and casual services than the other. And it does appear to us that no Christian who believes that the benevolent operations of the church are to be continued from generation to generation till ages have rolled away, can suppose for a moment that in each successive generation the men who devote their time and talents to the direction of these concerns are to do it gratuitously. If the church is bound to support the men who devote themselves to her service in one department, she is under the same obligation to support the men who devote themselves to her service in another department.

It may be said that the complaint in question arises—and in part it unquestionably does arise, from an imperfect acquaintance with the character of the business entrusted to these men. There is hardly any business in which a man can be engaged which requires greater wisdom or a more constant and laborious application, than the business of conducting the concerns of a great benevolent institution. And of all benevolent institutions there is none to which the remark may be applied with a more special propriety than to missionary societies. A moment's reflection on the vast and complicated concerns of such a society, will convince any mind that the man who is appointed to the immediate superintendence of these concerns must bring to his work the greatest talents, and must be permitted to give himself up to it wholly, without the distraction of another employment. In the language of Mr. Wayland, "he must awaken, animate, and direct the sentiments of a very large portion of the community in which he resides, whilst at the same time, through a hundred different agents, he is exerting a powerful influence

upon half as many nations a thousand or ten thousand miles off. Indeed it is hazarding nothing to predict, that if efforts for the extension of the gospel continue to multiply in their present ratio of increase, as great abilities will, in a few years, be required for transacting the business of a missionary society, as for conducting the affairs of a political cabinet." Wayland's Ser. p. 23.

We now pass on to observe that there has hitherto been a deficiency of systematic procedure on the part of those who direct the operations of the church. And in this case the nucleus of the difficulty appears to be connected with the subject on which we have just been remarking. The executive business of benevolent institutions has in most cases devolved too much on men engaged in other concerns. How would the foreign relations of our country speed, if the secretary of state should attempt to unite with his official duties the cares and labors of a professional career? Just in the same way may we expect the plans of that great benevolent society to prosper, which neglects to place at the head of its concerns at least one man of talents and industry who shall devote his whole time to their business, and make it the only subject of his cares. You may call on men engaged in other pursuits to assist with their advice in doubtful cases; you may call upon them in extraordinary emergencies to render extraordinary services; but if you commit the ordinary—the constantly pressing and constantly accumulating business of your society to a minister who is studying his sermons and visiting his people,—or to a lawyer, who must lead his clients safely through the manifold intricacies of the law,—or to a merchant, whose thoughts are on bills of exchange, and invoices, and prices current,—or to a farmer, who is occupied with his crops and his markets, his lands and his improvements,—or if you commit it to all of them together, your society must

languish. They may give their advice, when it is asked for, and they may render some occasional services; but while they continue to be what they now are, they can do no more. They are all alike unqualified to conduct a business so vast in its importance, so complicated in its details, and at the same time so foreign from their ordinary employments, as the business in question. If we are not much mistaken, these remarks may be abundantly verified by comparing the regular progress and the flourishing condition of those institutions which have adopted the policy we would recommend, with the feebleness and embarrassments of others which have either partially or entirely neglected it.

In the operations of the Church, as in all the other affairs of civilized life, *money* is a consideration of prime importance. And whenever a new scheme is proposed, one of the first questions to be examined is, 'How shall we raise the money?' Consequently the subject of "ways and means" is one of the most important and one of the most difficult subjects connected with the administration of these concerns. We do not approach this subject in the hope of being able to throw any new light upon it, but simply with the design of embodying a few thoughts, which, though they are more or less familiar to all who are in the habit of looking into these matters, we do not remember to have seen very distinctly expressed in any publications of the day.

A very obvious method of collecting funds for benevolent objects, and the one most commonly resorted to, is to send out temporary agents, who traverse the country, preaching and taking up contributions and subscriptions. To this mode of proceeding, the main objection is that the agents are not always discreet. The man who goes forth to solicit funds for any scheme of religious charity, ought ever to remember that his particular scheme, whatever it may be, is a part, and only a part of a great

system ; and that therefore he should aim not so much at producing a momentary excitement and an immediate effect, as at securing for his scheme, and for the great system to which it belongs, the strength of a steady and permanent patronage. He ought to remember that his real success is to be measured, not simply by the amount of money which he brings home from his excursion, but by the impression he has made on the public mind, by the seed he has sown, which another may water, and of which a third may gather the increase. Let him remember these things, and he will feel the importance of conducting himself in all his ways with very great circumspection. If he bears it in mind that the great system which he is laboring to promote is to operate for ages, and that other agents laboring in the same cause, must follow in his steps, he will be very careful lest by some rash action or some unguarded expression, he should chance to array the indignation and to confirm the prejudices of a neighborhood or perhaps of a whole parish against himself and the cause for which he is pleading. And he will not think it to be any great object to wring a beggarly pittance from the grasp of some miserly wordling who will afterwards feel as if his money had been extorted from him, and resolve to watch every avenue to his affections and to his coffers, with a vigilance more wakeful than ever. Now might it not be supposed beforehand, that men, especially young men, sent out to solicit funds for a particular charity, and anxious to gain the highest approbation of their employers, and burning with zeal for the object which they have espoused, would sometimes lose sight of the considerations just enumerated, and act with a less degree of discretion than might be desirable? Whether the supposition *a priori* is confirmed by observation, we need not attempt to say.

Some institutions seem, in a great

degree, if not entirely to dispense with travelling agents, and to rely for their funds mainly on the instrumentality of correspondence and the press. The advantage of this mode over the other is, that it is easier to find discreet men to direct the correspondence and publications of a society, than it is to find discreet men enough for the former service. Its disadvantage is that nothing written or printed, especially when addressed to an unorganized community can be so efficient, either for conviction or persuasion, as an animated personal communication. There is much philosophy in what Jeanie Deans told Butler when she said,—“We must try all means, but writing winna do it—a letter canna look, and pray, and beg, and beseech as the human voice can do to the human heart. A letter’s like the music that the ladies have for their spinnets—naething but black scores compared to the same tune played or sung. It’s word of mouth maun do it, or naething, Reuben.”

Another source of revenue is the contributions of auxiliary societies. The disadvantage of this plan is that auxiliary societies from the first organization, are, of all things earthly, most liable to decay. The beginning is very flourishing perhaps, and every thing looks like organized and systematic operation. The society is something new, an excitement is created in its favor, and by the exertions of a few spirited individuals, a long muster roll of members and officers is easily made out. But the novelty of the matter passes by, and the excitement dies away, and the few spirited individuals are taken up with other concerns, and the long catalogue of members is gradually diminished, till presently the annual meeting is omitted, and the society is numbered with the things that have been. There are few readers in New England whose recollection will not supply them with evidence that this is the *true history* of the life and death of many an auxiliary society

It is evident that efficient and permanent auxiliaries are altogether the best means of support on which a benevolent institution can rely. The problem is to make them efficient and permanent. There are two expedients which may be used to give them such a character. The first is so to arrange the provisions of their constitution, as that all the officers, and if possible all the members, shall have something to do, and shall be to some extent responsible to each other, exerting among themselves a mutual influence; thus you may be certain that if there is in the society one individual of active and efficient zeal, he will communicate at least some degree of his energy to the whole machine. The other expedient is that these societies after having been thus organized should be visited once in every year, not by an agent in the common meaning of that term, but men of experience and acknowledged weight of character deputed for the purpose from the parent institution. Such "annual visitations" as these might be expected to direct and sustain and invigorate the operations of the subordinate societies. A system substantially the same with this has long been operating in England, and the American Board of Missions (if we rightly understand their proceedings) are now endeavoring to introduce it on this side of the Atlantic.

But even under such an arrangement, the wheels of enterprise will drag heavily if much effort is made to secure the co-operation of men who are governed by merely worldly principles. If you make it an object to persuade worldly men to engage in your undertaking, you must appeal to those passions and principles by which they are influenced, and in so doing you will hardly fail to degrade the high and holy character of the cause which you would have them espouse, and to open wide the door for the rushing in of the evils against which Dr. Porter has lifted his monitory voice. It is true that

the money of a worldling is as good as the money of a Christian, and "a Bible given by an infidel is as precious in its contents, and may be as useful, as though given by an apostle;" and if the worldling takes it into his head to contribute, and if the infidel of his own motion engages in the distribution of the Bible, we say—let them do it. But if by your repeated and earnest invitation you persuade the worldling and the infidel to join you, you make them partners in the concern, and you are bound in honor and in conscience to consult their wishes in all your proceedings. And so the work of converting the world is taken out of the hands of the Church to whom he who hath the heathen for his inheritance has committed it; and when once it ceases to be a Christian enterprise, it languishes, and creeps on faintly to its consummation. Or if, when you besiege a man of this world with your repeated solicitations he is not persuaded, you raise against your cause a vigorous opposition; for he feels that he is bound by assaulting you to vindicate himself. When will the church universal act on the principle by which the Moravians have wrought such wonders? When will Christians believe that the worldling has "neither lot nor part in this matter;" and that the labor and the sacrifices belong exclusively to them, even as the glory and the victory will belong to Christ? Then—whenever it may be—then will the Church move onward to the conquest of the world "like an army with banners." The whole scope and purport of Mr. Whelpley's sermon bears on the illustration of this very principle. It lies at the foundation of his whole argument, that men who are unconverted can never be expected to do any thing important for the conversion of others.

Let us not be misunderstood. There are works of charity, in which good men and worldly men can unite because the principles directly involved are common to both. Such

a work is the suppression of the slave trade, or the abolition of slavery. Such is the work in which the American Colonization Society are engaged. Such are the contributions for the benefit of the Greeks. For though the suppression of the slave trade, and the abolition of slavery, and the colonization of Africa, and the resurrection of Grecian liberty have all an important bearing on the progress of Christianity, they are yet most immediately connected with the interests of this life ; and the most direct though not the strongest appeal in behalf of these objects is made to the selfishness and to the natural sympathies which are common to all mankind. And here those who serve God and those who serve mammon can meet on common ground and transact their business, in some sense, on common principles. But when the scheme proposed is simply the propagation of the gospel, and when the object to be gained is the salvation of souls, what fellowship can you have with those who know not the power of the gospel, and regard not their own immortal destiny? What does he care for the extension of the gospel, to whom the gospel brings no joy, and in whom it awakens no purifying hope? or what cares he for the salvation of the heathen who will not secure the salvation of his own soul? If you attempt to enlist such men, you must of course neglect to dwell, in your argument, on the grand object in comparison with which every other consideration dwindles into insignificance ; and in all your public addresses, you must give a prominent place to those views of the subject which appeal to the mere natural sympathies of humanity. Instead of talking about the wickedness of the heathen, you must tell of their wretchedness. Instead of painting, as Paul has done, the deformity of their characters, you must describe the miseries of their condition. And instead of proposing to raise them to the holiness and happiness of heaven,

you must say that they are to be elevated to the dignity and enjoyments of civilized life. Now it is very true that the heathen are miserable as well as wicked, and that by sending them the gospel they may be raised to the dignity of rational beings, as well as to the everlasting rewards of holiness. But the evil is that if in your appeal for aid you hold up most prominently to view these minor considerations, and these collateral objects, you bring down the enterprise from the high elevation of its Christian character. Then follow on a host of evil consequences, not the least of which is, that Christians, who should be governed by holier motives, learn to act, even in this cause, under the influence of merely human principles. Thus their faith waxes dim, and their love grows cold, and they seem in some sort to forget the obligations by which they are bound to him who bought them with his blood ;—for in their conceptions the cause of Christ and the warfare which he and his followers are waging for the subjugation of this revolted world, are changed into “ the cause of suffering humanity ;” and the love that was kindled in heaven, and the faith that grasps in at once the eternity of the soul and the value of the price that was paid for its redemption, and laying hold on the promise of God, goes forth in vigorous activity, are laid asleep as it were, and we have remaining the kindlings of human compassion, and the graceful play of human sympathy, and the workings of man’s ambitious philanthropy. There is nothing that can give such exercise to faith, and love, and obedience, as to engage with purely christian feelings, and under the power of purely christian motives, in the purely christian work of extending the gospel. Let Christians bring themselves under the dominion of these feelings, and learn to act from the impulse of these motives, let them strive to comprehend the scheme in the grandeur of its relation to eternity, till the grandeur of

the conception shall absorb all subordinate interests, and they will find that they will engage in the work without any peculiar danger to their hearts. At the least, they would in such a state of the Church, be relieved from the shame which Dr. Porter so justly as well as boldly charges upon them in the following paragraph.

"Nay, brethren, shall we blush on this occasion to acknowledge the whole truth? In organizing our charitable societies, male and female, in what instance does not the suggestion intrude itself upon us, that the multiplication of *offices* is indispensable to success? Certainly there is nothing in the gospel at variance with the innocent courtesies of life. So far as this expedient is adopted with a view to draw the attention of an individual to a good object, by attaching to him some personal agency in its promotion, there is nothing in it inconsistent with the simplicity and dignity of Christian principles. But how often is this measure, with others like it, nothing more in fact, and designed to be nothing more, than an undisguised appeal to the vanity of the individual concerned. Yes, in this boasted nineteenth century, this age of overflowing benevolence,—this dawn of the Millennium, Christians must be flattered by votes of thanks, by a cautious respect to their pride and their opinions, and must be complimented with *offices* to secure their co-operation in the cause of their Redeemer. O Jesus, Master! give us thy spirit; that we may be worthy to be called thy disciples."—Porter's Sermon pp. 21, 22.

We continue our quotation; for the remarks which follow the paragraph just extracted are worthy to be repeated a thousand times, and they ought to ring in the ears, and to be written on the heart and to blaze before the conscience of many a christian.

"In connexion with this last topic, the disposition to identify *ourselves* with the great objects of benevolence, it is time for christians to perceive, that in the same way, these objects themselves are exposed to dangers, of very serious aspect.

"From this source results the tendency of individuals to exalt in their regard, one part of a grand system at the expense of other parts. Our conceptions and capacities of action, I know are limited by the very laws of our being. Nothing short of an infinite mind can embrace the interests of this moral universe that surrounds us. But though we must act in a contrac-

ted sphere, we are not obliged to act on narrow and selfish *principles*. We are not obliged to estimate the absolute or comparative importance of a charitable society, by the relation *we* have sustained to it, and the services *we* have rendered in its behalf. The very fact that it is *our* society, may disqualify us to judge impartially in the case. Hence the coldness, shall I say, hostility (if so incongruous a term can be admitted here,) with which some good men regard important societies, in the management of whose concerns they have no individual agency. Hence their alternations of zeal and indifference towards the same object, at different times. Hence one becomes an exclusive advocate for this charity, and another for that. One perhaps would have all religious efforts concentrated in promoting missions to the heathen. Another prefers the same claims for domestic missions; another for Education societies;—another for Bible societies.

"Hence also, good men contract *localities* of feeling. The interest of their neighborhood, of their party, of their College, of their periodical publications, (or whatever happens to be the favorite object,) because it is *theirs*, is magnified into preeminent importance. Hence minor and temporary objects of benevolence, that concern only one village, or family, or individuals are exalted into a competition with the paramount interests of the Church. Hence public attention is distracted; and the little streams of charity, which ought to fall into a common current, and swell the tide of that mighty river, which is to make glad the city of God, become so many counter-currents, crossing each other's course in every direction." pp. 22, 24

In a note he adds,

"The repeated journeys, which the author has been called to make, on account of his health, have given him opportunity to observe extensively, the influence of multiplied applications for charity towards small and distant objects. A few persons, for example, undertake to erect or repair a church, or to establish an academy. They possess no means of their own, but entertain no doubt that, in this period of liberality, sufficient aid can be obtained from the public. An agent is despatched to distant parts of the country, who presses his solicitation on strangers, perhaps with an untiring pertinacity, proportioned to his own want of intelligence, and delicacy of feeling. Now, if he succeeds to collect more than enough to defray the charges of his journey, it is done at the expense of confounding great with small objects of charity, or of alienating many minds from all such objects. The general principle applicable to such cases, doubtless is, that good objects of a *local* nature should seek help chiefly from

their own region, for the same reason that a necessitous individual should ask alms where he is known. And it is equally obvious that the resources of distant regions, should be promptly thrown into one common charity, in behalf of objects equally the concern of all—objects that have no local habitation, “but the hearts of Christians.”

Far be it from us to assert that there may not be, or that there are not cases where *local* institutions, even in this country, are plainly and intimately connected, not merely with the interests of a county or a state, but with the grand operations of Christian benevolence. Such institutions, wherever they are, may lay claim to the general charity of the church, on the same grounds with the college at Serampore or the mission press in Palestine. But, with the exception of such cases, we deem it not too much to say that ministers should never attempt to exercise the influence they may possess over their people, in favor of any of these remote objects of local importance. On the contrary, instead of permitting the minds of Christians to be thus confused and vexed, they should teach them always to discriminate between these charities which concern only a neighborhood or a state and the great systematic operations of the church universal.

The great multiplicity of the objects of religious charity is an evil suggested by the remarks above quoted. To some extent this is no doubt a necessary evil, and in the opinion of many, all efforts to counteract its tendency may be useless. We must however be permitted to say that, diversified as the objects of charity may be, the endless multiplication of societies is not a necessary evil. Whenever a new object of charity presents itself, the question should always be seriously canvassed whether that object cannot be brought within the scope of some establishment already existing. Supposing this question to be decided in the negative, the enquiry remains whether the object is of sufficient importance to justify its advocates in

setting up a new institution to urge its claims on the contributions and efforts of the community. We fear that the evil of which we complain is not commonly estimated in the full extent of its influence. It takes away from the operations of the church, the simplicity by which they should ever be characterized; and thus the public mind is distracted by the complication of claims, and confounded in the uproar of argument. It pampers that morbid appetite for novelty which has been said to be the distinguishing feature of our age; and thus it may come to pass in process of time, that the newest fashion of doing good shall be sought after by the dissipated religious, in the same spirit in which the newest fashion of dress is now sought after by the dissipated irreligious. It takes away the possibility of securing to all our institutions the agency of directors possessing wisdom and efficiency adequate to the management of their concerns, and thus it spreads irregularity and imbecility through the whole system of benevolence. If it be true in relation to this system, that union is strength, it is equally true, in whatever light it may be regarded, that infinite distraction is infinite weakness.

It is a question which demands a far more careful examination than we can now afford it, whether the present system of benevolent institutions might not be conveniently simplified. In glancing our eye over the country, we cannot help receiving the perhaps erroneous impression that in relation to the great system, some of these institutions are too much like the fifth wheel to a coach. By attempting to be more specific we shall doubtless expose ourselves to still greater danger of error; yet we must be allowed to say that we are ignorant, perhaps culpably ignorant of any sufficient reason for the zeal which exists to establish Marine Bible Societies *independent* of the American Bible Society. Nor have we investigated the facts of the case

sufficiently to be convinced that the conversion of the Jews might not be comprehended among the objects of some missionary society as easily as the conversion of the Gentiles. Still less are we able to understand why it is necessary that there should be in our country so many Bible societies, and education societies, and societies for foreign missions, all independent of each other. What reason can there be why every local Bible society should not become immediately auxiliary to the national Society? Why should not the friends of the Bible, pouring all their contributions into one treasury, and marching together in one phalanx, habituate themselves to grand conceptions and magnificent operations? In the missionary work, and in the work of educating ministers, we know that Christians differing in sentiment cannot be expected to operate together. The Episcopalians cannot call in the Baptists; nor can the Presbyterians summon to their aid the Methodists. Yet we have long wondered why there must needs be one national missionary society for the Congregationalists, and another for the three, or rather as the enumeration now stands, the *two* sorts of Presbyterians. And our wonder has not been diminished, when we have looked at the proceedings of these societies and seen that the one belongs in fact to the Congregationalists and Presbyterians, and the other to the Presbyterians and Congregationalists. Accordingly we have hailed with much pleasure the project which appears to have been started, for uniting the two in one truly national institution. But we have never wondered that the Episcopalians, and the Baptists, and the Methodists, should all choose to operate by themselves and for themselves. Nor have we thought it desirable that they should do otherwise. There is about these three denominations a certain *esprit du corps* which though in some of their operations it may now appear too much in the shape of

a narrow proselytism, will hereafter accomplish much in the great work of evangelizing the world. The genuine missionary spirit is the most truly liberal spirit that has ever been poured out on the churches. Every unessential controversy, every party jealousy, dies away when we think of a world lying in wickedness. Who would complain if it should be told to-morrow that Judson has immersed the emperor of Burmah? Who does not thank God and take courage when he hears that the Methodist is forming his classes among the negroes of Jamaica? If Africa can be brought into the liberty of the gospel, who will ask whether the Bulloms sing and pray with

“the nasal twang
Heard at conventicle,”

or offer up their devotions, with the kneelings and responses of “our excellent liturgy?”—or what puritan would be indignant to hear of the “Right Reverend” Bishop of Dahomy, or even to see him, though it were with his robes and mitre, and all the glory of his pontificals?

While we concede the point, that it is neither practicable nor desirable for the benevolent efforts of these communities to be completely amalgamated, we regard it as evident to every benevolent mind, that a more perfect oneness of spirit, and a more general concert of action among those who agree in the essentials of Christianity, are as easy to be realized as they are glorious to be conceived. The whole strength of all churches must be brought out and organized; and when thus organized it ought ever to be wisely directed towards those points on which it can be made to operate with the greatest efficiency. When this shall be, and not before, the churches of America will do their duty; for their duty is bounded only by the uttermost limit of their ability. How then shall this be accomplished? How shall every church that holds the faith of Jesus be made to put forth

all its power, and how shall these scattered fragments of exertion be gathered up and united? We answer, what every mind must answer, that men of intelligence and influence, belonging to different communions, and to distant parts of the country, must maintain a close and confidential intercourse by correspondence, and so far as may be, by personal communications, striving continually, by their combined sagacity, to invent and apply every expedient for rousing the energies of the church. And this object being attained, their intercourse must be continued and extended, that they may ever be able wisely to direct, and powerfully to control the spirit which they have summoned. And why might not such a correspondence as this prepare the way for a closer and more formal union among christians of various denominations, and lead on to the formation of what might be called an "Amphictyonic Council" of institutions for the extension of Christianity, where "Christ—none but Christ" should be their motto, and where all invidious distinctions, and all unholy jealousies, should be forgotten while they consulted on the general interests of the church of God. Here every new project for doing good might be canvassed, and the appropriate field of labor might be assigned to each institution, and each denomination; and thus the decrees of this council, arrayed with no power but the authority of wisdom and love, might go forth to guide and animate the operations of benevolence. Thus unity of spirit begetting union of effort, and union of effort reacting to strengthen the unity of spirit that gave it birth, the churches would arise in their strength, and their strength would grow by exertion; and the religion which is pure and peaceable, full of good fruits, without partiality, and without hypocrisy, would be made to triumph in our country. The thought is not entirely visionary,—

at least it is not entirely new, for the secretaries of the great societies in England are even now accustomed to hold a monthly meeting, where new plans, and new fields of exertion, and all questions of general importance are referred to their united wisdom,—that they and their respective societies may be able 'so to run, not as uncertainly; so to fight, not as one that beateth the air.' In England they have the advantage, which we have not, of a national metropolis, which is the centre of all their religious institutions, as well as of their commerce and their government. For this reason the course which they have adopted there, cannot be exactly imitated here. An arrangement of that kind in this country, must be something more formal in its structure, and more regular in its proceedings; that is, it must be the council we have described. Such a council we do not despair of seeing even in our day. Such a council we pray God that we may see, provoking the churches of every communion to love and good works, and leading on the armies of the Lord to the conquest of the world. This would be acting on a system. Here would be organized operation,—concentrated exertion.

So far we have confined our remarks to what is wanting in our own country. But the design is not yet completed. All the churches in the world must be roused to efforts, and their efforts must be combined into one system. On this subject Mr. Douglas has the following remarks:

"The last and crowning mean of success, is to combine into one system all the various efforts and instruments for the diffusion of truth, so that every movement of advance may support and be supported by all the rest; and that each party, far from embarrassing another by taking up part of the ground which it ought to occupy, may form, each and all, mutual points of support, resting on one common centre, along the whole line of operation. To act upon a system, it is necessary to form some estimate of the work to be done, and the means of doing it; in other words, it is

necessary to take a short view of the missionary spirit, so far as it exists at present in the different countries of Christendom, and of the extent of that moral wilderness which it has to reclaim. England, English America, Germany, and Switzerland, and Russia, form the short list of those countries from whom any external effort can reasonably be expected, and are at present nearly in the same scale of efficiency as they are here set down. England has triple of the resources of all the rest put together; but America, in a century, will undoubtedly have most at its disposal. In allotting to each the ground which it should occupy, England ought to have the largest field of present usefulness, while America is adequate to fill one which will grow with her growth, and disclose new openings in every succeeding year. England being far in advance of all the rest, in the multiplicity of its moral resources, and in the facility and intelligence with which it can concentrate and impel them upon any given points, however distant, is naturally destined to take the lead in every work of beneficence, and to become the centre of design and action. It is therefore requisite that there be English agents and superintendents in all these countries, to give a unity to their simultaneous movements; but more than superintendence is not required." Douglas—pp. 31, 33.

We have no disposition to dispute the general correctness of Mr. Douglas' observations on the comparative resources and efficiency of England and America; and we will grant that if the churches of the countries which he enumerates could be persuaded to submit their operations to the superintendence of English agents, and if it were possible that foreigners should ever be able to call out and organize to advantage the resources of any community, the plan which he proposes would be equally feasible in its execution, and powerful in its influence. But while human nature continues as it is, the conditions are both of them impossible, and the scheme must be rejected. And is it therefore impracticable to give a simultaneousness and a unity to the movements of all these countries? We think not. Let the plan just proposed for adoption in this country be extended. Let leading Christians in different and distant parts of the world maintain a constant

intercourse by every possible medium. Let them labor in this way to draw out and embody the whole strength of the Christian world. And thus let them gradually organize a grand congress of the Church,—a truly holy alliance,—a Protestant, and in every good sense of the word, a Catholic "*Collegium de propaganda fide*." In this way all the powers of the true Christendom may be mustered. Every solitary church, however afflicted and desolate, may be sought out, and some task may be assigned it, adequate to its strength, till by exercise and by the consciousness of belonging to a mighty fellowship it shall grow to a capacity for manlier effort. And those communities of christians to whom God has given power and wealth and privileges, and on whom he delights to pour down the influences of his Spirit, may be directed by the voices of their brethren to those loftier undertakings and more arduous labors, which a wisely ordering Providence has placed before them. That the christians of one country are, in fact, qualified by their character no less than by their circumstances, for one particular field of enterprise, and the christians of another country for another, we might aver without any previous observation. And who that looks abroad on the world for a moment, can doubt that it is so? Who can doubt, for example, that it is the duty, as it is in the power, and as it might be the glory, of England to accomplish the conversion of India? Mr. Douglas thinks so.

"Every crown has been earned and worn; every other sort of glory has become trite and faded. To renovate, not a nation, but the human race; to place the moral world upon a new foundation; and to commence an era in the history of mankind might be the destiny of England, at a small expense compared with the expenditure of keeping nations in subjection by terror alone. The whole education of India might be placed under the direction and control of the British government; and an empire more absolute than any which has tyrannized over the body, might be seated in the affections, and estab-

lished in the opinions and literature of a hundred millions of subjects. The fiction of the Bramin might be realized, and the White Islands of the West become more sacred to the Hindoos than Meru, and the waves that wash them, than the waters of the Ganges." Douglas, p. 30.

Afterwards, when speaking of Central Africa, his remarks are more important to us, inasmuch as they respect our own immediate duty.

"All attempts either to penetrate into Africa, or to better the condition of the Africans, have failed from one obstacle, the climate, which, in a short period is death to Europeans.

"All travellers, and all teachers, must have a probationary year or two to qualify themselves as learners, before they can enter into the full fruits of their labors. At that very time their short lease of life expires, the climate exerts its destructive power over them, and others, in endless and fruitless succession, inherit their labors and their fate. The civilizers of Africa must be Africans; and America is the country where the civilization of Africa ought to commence. The methods of Providence, in preparing a way for the conversion of the uttermost parts of the earth, deserve to be well considered, and ought to be followed in our undertakings towards the same end.

"It has placed the sacred land of the East under British government, and has given the nations the desire, even of themselves, to seek after the arts and sciences of Europe.

"While the Chinese government prevents the entrance of Europeans, or their books into China, a new nation of Chinese is rising up in the Indian Islands, under European control, who will supply translators and missionaries, for the opportunities of better days; and while Europeans are prevented from entering Africa, by the unhealthy climate, and their suspected color, thousands and millions of Africans have been permitted to be carried into countries where Europeans can not only reach them with safety, but where they are continually surrounded with the arts and knowledge of Europe. These Africans may be trained with great facility to be the improvers of their country. Africa is in so low a state, that, at first, persons of very moderate acquirements will be most in contact with the minds of their countrymen; and a knowledge of the common arts of life, and the power of instructing others in reading, writing, and arithmetic, seems sufficient for the first pioneers, who, thus qualified, if they are sincere and zealous christians, will find suf-

ficient opportunity to spread their opinions.

"Such is the mystery of the craft in Africa, that a clever blacksmith has set up, on that ground alone, for a divinity, and obtained followers, and the Mahometans, or men of the Book, have no difficulty in insinuating themselves into respect and importance among the Pagans. There can be no doubt that the Africans, from the charm which they attribute to written characters, would anxiously avail themselves of education, and be anxious to transcribe portions of Scripture; an entrance more and more abundant, and for persons of higher attainments would be afforded; the minds of the natives would be filled with more respect, and become more desirous of European information; meanwhile this African institution might with ease be prepared to furnish men of higher attainments, who might either incorporate our literature into the African languages, or, if they are found to be dialects too ramified and barbarous, might introduce English as the general and learned language of Africa. Europeans, without so immense a destruction, might then give their aid to the improvements going on in their country itself; for it is the personal exertions of missionaries and travellers that is so ruinous; and mere superintendence, which is all that would be required in this case, may be exercised for many years without fatal consequences, as instanced in colonial judges and governors.

"There has been one easy method pointed out, by which the civilization of Africa might be commenced, by forming a school of Arts in America for such Negroes as show any promising dispositions. The expense of this on a small scale would be trifling, and its success to a degree certain." pp. 38—42.

Now we ask, why is it, if the redemption of Africa is thus committed to the Christians of America, if the arrangements of Providence have thus evidently placed in our hands the means of working out salvation for a continent, why is it that there is not at this hour on that continent a single American missionary? Why is it that our little colony stands calling for a missionary, in vain? Why is it that the school devised by the long reaching wisdom, and established by the industrious agency of Mills, has hitherto languished and lingered on the verge of being? Why is it that the foreign opera-

tions of our churches are directed to every quarter of the globe rather than to that which discloses the fairest prospect of the easiest success? It is because these operations have proceeded too much at random;—because the Church has not employed the united wisdom of her sons, to organize her efforts, and to lay out the plan of the warfare before her. It is because there has been comparatively no concert of action, no studied arrangement of the attack, no wise forecasting of the results. Let some expedient be adopted, like that which we have ventured to suggest, and the difficulty is removed; Christendom has become an organized community; the Church is one, as it was when they that believed were assembled with one accord in one place.

It was our intention to offer a few thoughts on the various modes of conducting missions among the heathen; but the length to which these observations have already extended warns us not to enter here on a subject so fruitful of discussion. And now, as we have spoken so much in the tones of dissatisfaction and doubt, we must say, in conclusion, that we are neither dissatisfied nor desponding. The deep and solemn enthusiasm that has always glowed within us, when we have contemplated the signs of the times, or the promises of God, burns now with undiminished ardor. And wearied as we are with the contemplation of the imperfections on which we have dwelt so long, we return with the kindlings of sincere delight to bless our God that we live in a day when Christianity is exhibiting her high pretensions and asserting claims to universal dominion. If ever we know the power of gratitude, or the fervency of love to the brethren, it is when we hear our fellow christians describing with the enthusiasm which Mr. Wayland expresses, the grandeur of the enterprise in which they are enlisted.

“Our object will not have been accomplished till the tomahawk shall be buried

for ever, and the tree of peace spread its broad branches from the Atlantic to the Pacific; until a thousand smiling villages shall be reflected from the waves of the Missouri, and the distant vallies of the West echo with the song of the reaper; till the wilderness and the solitary place shall have been glad for us, and the desert has rejoiced and blossomed as the rose.”

“Our labours are not to cease, until the last slave ship shall have visited the coast of Africa, and the nations of Europe and America having long since redressed her aggravated wrongs, Ethiopia, from the Mediterranean to the Cape, shall have stretched forth her hand unto God.

“How changed will then be the face of Asia! Bramins and soodors and casts and shasters will have passed away, like the mist which rolls up the mountain's side before the rising glories of a summer's morning, while the land on which it rested, shining forth in all its loveliness, shall, from its numberless habitations, send forth the high praises of God and the Lamb. The Hindoo mother will gaze upon her infant with the same tenderness which now throbs in the breast of any one of you who now hears me, and the Hindoo son will pour into the wounded bosom of his widowed parent, the oil of peace and consolation.”

“Our object will not be accomplished until every idol temple shall have been utterly abolished, and a temple to Jehovah erected in its room; until this earth, instead of being a theatre on which immortal beings are preparing by crime for eternal condemnation, shall become one universal temple, in which the children of men are learning the anthems of the blessed above, and becoming meet to join the general assembly and church of the first born, whose names are written in heaven.” Wayland—pp. 16, 17, 19.

We bless God that this work is going forward to-day, to its accomplishment. Our world shall not be for ever the dark and warring chaos that it has been. It is even now like the imperfect creation, when the spirit had moved on the face of the abyss, and the elements were teeming with life. We see the plastic hand of the Creator rearing a universe of beauty. In *all* the aspects of our times; in the uproar of revolution; in the tumult of the commerce that leaves no sea unvisited, no region unexplored; in the general diffusion of knowledge, and the general consciousness of power; in the wonderful inventions of art, and

the undreamed of discoveries of science; in the enthusiasm that spreads through every department of human thought, and human exertion; in the brazen infidelity that, coming out from every lurking place, curses God and looks upward, as if in the expectation of its doom; in the redeeming efficacy of the truth, arraying itself in the energy of its primeval purity, and going forth impartially to the high and the low, the proudest and the most abandoned; and above all, in the bold designs and the lofty faith and the vigorous exertions of all whom the truth has sanctified, we see the operation of his hand, who will bring light out of darkness, order out of confusion,—and who will fashion of these jarring elements a world of harmony and beauty, from which there shall arise the shouts of praise and the music of rejoicing, to mingle with the anthem of “the morning stars” and the triumphant gratulations of the “sons of God.”

“A scene of realities is before us, full of the energy and zeal of ancient evangelism; full of the power and glory of the reigning Saviour, and managed by a

Providence, all whose secret springs and visible machinery are in his hand. The nations are agitated by new principles and new powers, that are working out the civil liberties of men, and “turning from darkness to light, and from the power of Satan unto God.” A new era in the world’s history is begun!—We see Christians of all denominations, obedient to some deep and common impulse, uniting in plans for the spread of the gospel, wide as the exigencies of nations, and with an amazing force of intellect and action. After ages of indifference, of which we are ashamed to think, we are suddenly called to exertion; the selfish schemes and habitudes of life are forgotten in high adventures, that may extend the empire and glory of Christ;—and interest in the great cause, aside from prejudices and party feelings, is becoming not only the grand proof of piety, but the tie of brotherhood throughout Christendom!

“It is indeed, a heavenly vision!”—“And does it not seem like the sunrise of that day of glory, when the mysterious blessing of the gospel shall have reached the most distant and desolate places of human abode;—when the world revived, emancipated, shall be dressed in the order and beauty of a new creation, because her curse is removed—her sufferings are past—her blood is washed away! Is not the hour at hand, when the arch of God’s redeeming covenant shall encircle the bright heavens, and all nations rejoice beneath it.” Whelpley, pp.30. 32.

Literary and Philosophical Intelligence.

In the press and expected to be published in the course of the present month—“Elements of universal Geography, Ancient and Modern; on the principles of comparison and classification; Modern Geography by William C. Woodbridge; late Instructor in the American Asylum—Ancient Geography by Emma Willard; Principal of the Female Seminary at Troy, N. Y.” This work, which was announced in a former number, has been delayed for the purpose of revision and enlargement; it has been entirely re-written, and extended to 400 or 500 pages of a large duodecimo size.

A volume of sermons is about to be published, under the title of the “Southern Preacher.” The sermons are to be selected from the manuscripts of a number of the most distinguished preachers of different denominations in the Carolinas and Georgia; among them are the Rev. Drs. Caldwell, Waddell, Leland, Palmer, Cum-

tings and Furman, and Messrs. Capers, Hooper, Empie, and Brantley.—*Fam. Vis.*

Professor Everett is appointed to deliver the oration before the Phi Beta Kappa Society of Harvard College at their next annual meeting.

Mammoth bones were discovered a few months since in Shrewsbury, New Jersey. A piece of low marshy ground being cleared and drained for the purposes of agriculture, the bones were found in abundance both upon the surface and beneath it. A gentleman who recently visited the spot, found “one tooth which weighed 3 1-4 pounds. One of the shoulder blades, a little more than three feet in length, weighed 40 lbs. The bones of one of the fore legs from the top of the shoulder to the foot measured 10 feet. The ribs, which are much shortened by decay, are still 4 feet in length. He measured one of the knees horizontally and found it 15

inches. The vertebræ of the neck were 26 inches in circumference."

The total of the black and mulatto population in all the West India islands, is *one million six hundred thousand*—the total of the whites, in the same, is *four hundred and fifty thousand*.

The Catholics of Montreal are preparing to erect a magnificent cathedral, surpassing in splendor and magnitude any ecclesiastical edifice on the continent of North America. It will be strictly and purely Gothic, after the best models extant, will hold *ten thousand* worshippers, and cost *four hundred thousand dollars*. Its length is to be 253 feet—breadth 132, with two towers in front, each 200 feet in height, and it is to have seven altars; the high altar at the east, behind which is to be a great window 32 feet by 45.

Philadelphia paper.

It was stated by Mr. Brougham, on the 3d Feb. in the British House of Commons, that, there was no part of Germany where the editor of a newspaper durst publish a single sentence or phrase disagreeable or likely to give umbrage, not merely to his own sovereign, but to any member of the Holy Alliance.

A latin manuscript, undoubtedly by Milton, long supposed to be irrecoverably lost, has just been discovered at the State Paper Office. The subject is religious, and the arguments are all drawn from the scriptures. There are many Hebrew quotations, and the work is of considerable bulk, as it contains 735 pages, many of them closely written, and believed to be in the hand writing of the Poet's nephew, Phillips, with many interlineations in a different hand. It was found in an envelope addressed to Cyriac Skinner, merchant. The situation which Milton held of Latin Secretary to Cromwell, will account for such a discovery being made in the State Paper Office.—*London paper.*

Heathen Chronology.—The following is from the journal of Gabriel Tissera, a young man attached to the mission in Ceylon, as interpreter and licensed preacher.

A Brahmin called upon me. The following is the sum of his discourse, "Your preaching, and that of the missionaries, are no more than what we are taught to expect in this last age of the world. For the last age is an age of misery, and is attended with many natural and moral evils.—In this age false religions will spread, and the true religion, even the religion of Siven, [that is, the heathen religion,] will become scarce. So that yours, being a false religion, of course spreads in this

age." He showed his belief in many foolish things, which are however sanctioned by their books. He said, "As this last age advances further, the earth will gradually lose its fertility, there will be little rain, and no water but what is in the sea. The inhabitants will therefore be obliged to throw cold sand upon them instead of water. At length mankind will grow shorter both in size and in age. They will become so short and weak, that they will be unable to build them houses, and so will have to live in the holes of large trees, where they will be exposed to birds of prey, which will often carry them away. At last the earth will be burnt up by the liquid fire which will descend upon it as copiously as the rain."

The month of January, in the year of our Lord 1823, is, according to the heathen, the tenth month of the year 4923 of the last age, or the age of misery. They reckon four ages, which they call by four different names. The first consisted of 1,728,000 years. The second consisted of three quarters of the first age, that is 1,296,000 years. The third had two thirds of the second age, namely, 864,000 years. The present, or the fourth age, they trust, will last only 432,000 years, including that part of it which is already elapsed. Consequently the whole of this fourth or last age, is equal to one fourth of the first age. To speak more clearly about the proportion of each age, the second was equal to three quarters, the third to half, and the fourth to one quarter of the first age. When the last age ends, the first one will commence again, and then the second, and so on in regular succession. They believe that these ages have already succeeded many times, how many they do not know. [See Walther's *Doctrina Temporum*, page 182.] At the end of every fourth or last age, or the age of misery, there is a deluge, which is succeeded by an universal conflagration. This conflagration is the same with the liquid fire above mentioned. Then Brahma creates a universe again, though he himself is not the eternal God. For at the end of a certain number of these quadruple ages, the existing Brahma dies, and another Brahma is created by Siven. Perhaps this is the corrupted tradition of some particulars mentioned in the word of God. For several parts of the above account seem to agree, in some respects, with such Scriptural facts and doctrines as these, to wit. the holy and happy state in which Adam was before his fall, the longevity of the antediluvians, the sinfulness of man since the fall, the end of the world, when "the earth also, and the works that are therein, shall be burned up," and the new creation, or the "new heavens and a new earth wherein dwelleth righteousness."

Chinese maxims.—The following maxims are from the Keapaon, or book of a hundred negative precepts. The Chinese Gleaner remarks, that although this work is not respected like a religious book, it contains the prevailing sentiments of the people, and may be a good standard whereby to judge of their common opinions.

“Speculate not on distant things. Love not beauty without bounds. Do not enrage men who love to strike. Do not abuse the good things of providence. Do not love extravagance, nor be over anxious about being completely provided for. Think not of things which are above your station. Do not destroy life. Between two parties do not speak swords here and flatteries there. Do not stir up troubles. Be not the president of a lantern-head society (a kind of club either religious or convivial.) Do not cut and carve the poor. Do not oppress the orphan and widow. Do not learn unprofitable things.

Do not be ashamed of bad food and coarse clothing. Do not build summer-houses. Do not buy useless things. Do not associate with great people. Do not talk of men's domestic affairs, nor tell secrets. Do not put a stop to any good affair. Do not bring up other men's concerns (in conversation.) Do not laugh at men's appearances. Do not blame a man for the faults of his relations. Do not blame wickedness too much. Do not plainly call yourself true. Be not proud of your wealth, nor complain of your poverty. Do not interrupt men in conversation, nor call yourself clever. Do not say any thing that has a beginning but no end. Do not discuss the goodness of food and clothing. Do not interrupt men's pleasant chit chat.

Do not take a book for a pillow. Do not give books to women to lay up their needle and thread in. Do not cover jars or bottles with paper that has letters on it. Do not give such paper to women to cut out patterns with.—*N. Y. Advertiser.*

On occasion of the late conflagration at Canton, a public proclamation was issued, in which foreigners are addressed in the following singular terms :

“You, gentlemen, merchants, poor natives, and foreigners, who have suffered this heaven-sent calamity, are not the only persons whose hearts are grieved and wounded ; I, the Foeyuen, since my ears heard it, and my eyes saw it, have not for a moment ceased to feel bodily pain, and mental anguish, on account of it. But the proverb says, of every drink and every filled cup, there are none that are not previously fixed by fate. This judgment of fire was no doubt occasioned by the influence of the destiny of the Pearl river, which runs past the city and suburbs. But I desire that you all, gentlemen, merchants, poor natives, and foreigners, will every one quietly submit to a righteous destiny. Do not sorrow, grieve, lament, and sigh : you must not repine at heaven, nor criminate man, and so in vain add to your trouble and vexation ; but it is incumbent on you to receive the warning from heaven above. Repent of your sins ; examine yourselves, and always preserve impressed on your minds the words, ‘heavenly principles, good heart ;’ and really acting according to these, you will not be ashamed before the discerning gods, and no doubt the high heaven will silently assist you ; and how do you know but that the residue left by the fiery flames shall re-arise in piles of gold, and heaps of gems, and riches and honours ?”

The remainder of the proclamation warns persons not to encroach on their neighbour's land in rebuilding their habitations ; and directs that food and necessities should be issued for the native sufferers, and a place “to roost or rest in” for the foreigners “who have in barks passed over seas several myriad miles in width to come to the celestial empire.”

List of New Publications.

RELIGIOUS.

An Exhibition of Unitarianism, with Scriptural Extracts. Tract No. 1. Greenfield.

The Dying Believer committing his soul to Christ : A Sermon on the death of Mrs. Cynthia Fairchild, who died at East Hartford, February 22, 1824, in the 35th year of her age. By Thomas Robbins, Minister in East Windsor. Hartford.

The Recollections of Jotham Anderson, Minister of the Gospel.

Intemperance. A Sermon, delivered at the North Church in Newburyport, on the

occasion of the Public Fast, April, 1, 1824. By Luther Fraseur, Dimmick.

An Inaugural Discourse, delivered on the first of January, 1824. By John H. Rice, Professor of Christian Theology in the Theological Seminary in Virginia. Richmond,

MISCELLANEOUS.

The Elementary Reader : being a Collection of original reading Lessons, for common schools, in which are combined useful instruction and just principles, with attractive elegance and purity of style.

Calculated for children from five to ten years old, and adapted to the faculties of the human mind at that age. To which are prefixed, by way of introduction, Rules and observations on the elementary principles of correct Reading. By Samuel Whiting, Esq. author of *Elegant Lessons*, &c. New-Haven, 1824.

Letters of Jonathan Oldstyle, Gent. By the author of the *Sketch Book*: with a Biographical Notice, pp. 67, 8vo. New-York.

A New Key to the Exact Sciences: or a New and Practical Theory by which mathematical problems, or algebraic equations of almost every description can be solved with accuracy, and with greater facility and simplicity than they can be

by any other method that has yet been given by any other author: in which are also introduced, a variety of useful and interesting Problems, that have never before been proposed, and which it is believed cannot be solved by any methods or rules, except those here laid down. By Francis Tillet. Winchester, 1824.

President Holly—not the Transylvania University; in a Letter to William Gibbs Hunt, Esq. in consequence of the attacks, made by him in his "Appeal," published in the *Western Monitor*, of this place, March 2, 1824. By Forthcoming. Lexington, Ky.

Collections, Historical and Miscellaneous; and Monthly Literary Journal. Vol. III. No. 4.

Religious Intelligence.

(From the *Missionary Herald*.)

MISSION AT BOMBAY.

Joint Letter of the Missionaries.

Bombay, June 6, 1823.

Our last letter made you acquainted with our arrangements for building a chapel with school rooms, and also informed you of the actual commencement of the building. We have now the pleasure of informing you that, in the course of the last month, the building was completed, so far as it was intended to finish it in the first instance. It is a very strong and durable building, and we feel much gratified with its plain but comely appearance.

Having been accustomed to see only the lofty and highly finished pulpits of our churches at home, you would perhaps be half inclined to smile at first sight of our plain and lowly pulpit. It is eight feet long and five feet wide, with six steps of the same width at each end, all of masonry. The elevation of this platform is three feet only; and on the front edge of it is a plain wooden railing eight feet long, on the top of which is a board of the same length and fourteen inches wide, all painted. We are much pleased with the convenience and appearance of this pulpit, and think it quite in unison with the general style and character of the building.

The flooring is of earth, and raised three feet. The surface, after being thoroughly wet, was beaten hard, level and smooth, and then washed over with a solution of cow-dung. This is a very common kind of flooring to native houses; but in public buildings it requires to be matted, and if money were not wanting, it would probably be expedient to have it flagged with the common stone of the country, which is much used for such purposes.

Provision was made, in building the walls, for the erection of a gallery; and we hope that we shall live to see our native congregation so increased as to render the addition of a gallery necessary.

[The house is yet without ceiling. Not only for the sake of the appearance, but chiefly on account of the difficulty of speaking in it while in its present state, the missionaries regard it as of some importance that this deficiency should be supplied. They also consider it desirable, on account of the situation in which the building stands, that some of the land contiguous to it should be procured.]

As the natives are very irregular in their habits, and generally destitute of the means of ascertaining the arrival of any designated hour, and have little inclination to trouble themselves in any way to know it, we have thought that, among such a people, a bell, to give them notice of the hour of worship, might be of singular use in collecting them. Around the chapel, within the sound of a good bell, there are about 100,000 natives; and when once informed that its sound was a notice, calling on them to come to the temple of the true God, to worship before him, it would be perhaps a salutary reproof even to those who, either by necessity or inclination, might be prevented from assembling.—Provision is made for suspending a bell in the apex of the front portico.

[It was mentioned in the *Herald*, vol. xix. p. 313, that Mr. West, a European gentleman, who is an accomplished architect, had kindly taken upon himself the whole care and trouble of erecting the building. This very valuable service he performed without accepting any com-

pensation. The missionaries speak of Mr. West, as a gentleman very high in their estimation, and express a lively sense of gratitude for his services.]

We are no less bound to praise Him, who has the hearts of all men in his hand, for the pecuniary aid, which through his favor we have been enabled to obtain. The subscriptions which we have procured in this country amount to about 4,000 rupees, (\$1,777,) and we hope that something more may yet be obtained. Of this sum you will observe that 1,500 Bombay rupees (nearly \$700) were collected in Calcutta by E. A. Newton Esq., the greater part of which (\$458) was his own generous donation, and for the rest we are indebted to his attentions and influence. The sum obtained in Bombay is not great compared with the extent of the European society here, and the liberality with which they contribute to other objects. Yet it derives a peculiar importance from its being the *first* thing of the kind at this presidency to which their benefactions have been solicited. Viewed in this light it brightens the future prospects of missions in this dark region, and will, we hope, encourage the friends of Christ and of the heathen in our native land to give all that may be desirable to complete and improve the building.

[Our readers will be gratified to perceive, by comparing the statements above given with that on p. 313 of our last volume, that the donations to this object in Bombay have been somewhat greater, than, from Mr. Hall's letter, on which that statement was founded, we had ventured to anticipate. The whole expense of the building in its present state has been about \$4,177, leaving \$2,400 to be paid by the contributions of Christians in this country; exclusive of the expense of improvements which may yet be made.]

You will doubtless feel an interest in knowing in what manner this building was dedicated to the service of God. We inserted a notice in the public papers, that on the last Friday evening in May divine service would be performed, mostly in the Mahratta, but partly in the English language. The Friday was observed as a day of fasting and prayer. In the evening divine worship was commenced in the Chapel in the following manner. 1. Reading of the scriptures in Mahratta by brother Nichols. 2. Singing in English, a hymn composed for the occasion. 3. Prayer in Mahratta, by brother Graves. 4. Singing in Mahratta. 5. Sermon in Mahratta, by brother Hall, from Ps. 95, 6. 6. Singing in Mahratta. 7. Prayer in English, and the benediction, by Rev. R. Kenney, a missionary of the Episcopal church. In

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the conclusion of the sermon it was remarked that the Chapel had been erected by the benevolence of Christians, who wished all men to come to the knowledge of the Gospel of Christ, and be saved through him, the only saviour of sinners? and an invitation was given, and a desire expressed to the native auditors, that they would regularly assemble in it, especially on the Sabbath, and hear and receive the word of life.

The number of Europeans who attended was small, and probably would have been larger, had not the services been chiefly in Mahratta, and had there not been a religious meeting the same evening in the fort, of which we were ignorant when we fixed on the time for opening the Chapel. The number of natives who were in the house and at the doors was considerable. All our Bombay schoolmasters were there, and a good many of their boys. For some weeks before, we had employed a native musician to teach native singing to the schools and to ourselves. He had succeeded as well as could be expected, and had taught all the most forward boys here, and the schoolmasters, to perform with a good degree of propriety, two tunes, set to Christian hymns. They sung the two on the occasion: and the boys and teachers, as they attend in rotation, two each Sabbath, to be catechised &c., uniformly sing in connection with public worship in Mahratta.

At present we have public worship regularly on the Sabbath at ten in the morning in English; at four in the afternoon two schools assemble for reading, catechising &c. till 5, and from 5 to 6, public worship is held in Mahratta.—On the first Monday in June the monthly concert was held at the Chapel.

MISSION AT THE SANDWICH ISLANDS.

[The arrival at the Sandwich Islands of the missionaries who sailed from New-Haven in November, 1822, and our receipt of letters from Mr. Bingham and Mr. Chamberlain, were mentioned in our last number, p. 96. We have since received a letter from Mr. Richards, which was brought by the same conveyance, but had not then come to hand.

The letter of Mr. Richards is dated at Lahinah, Island of Mowee, Aug. 30 1823. We make the following extracts.]

This may be the earliest notice you will have of our establishment at this place. It is proper, therefore, to mention that Mr. Steward and myself, with our families, took up our residence here on the 31st of May. Our journal up to the 31st of August we shall send by the first conveyance, which we hope will be in a few days,

though probably not so direct as the present. I might now mention some of the kind dealings of Providence with us, but, as you will learn them from our journal, I will only speak of our present circumstances and prospects. We are living in houses built by the heathen and presented to us. They are built in native style, and consist of posts driven into the ground, on which small poles are tied horizontally, and then long grass is fastened to the poles by strings which pass round each bundle. We have no floors, and no windows, except holes cut through the thatching, which are closed by shutters without glass. Our houses are comfortable at this season, and we hope will remain so during most of the year, as very little rain falls at this place. During the three months that we have resided here there has been none at all. Nearly all that grows, not only in Lahinah, but on all this part of Mowee, is watered artificially by streams from the mountains.

We are constantly receiving little favors from the people, which, though they do but little toward supporting the mission, do nevertheless show very satisfactorily that they are our friends. We have particular occasion to be grateful to God, that our warmest friends are among the highest chiefs. This, I think, makes our future prospects flattering. It is also an encouraging circumstance, that their friendship increases, as they become acquainted with us, and with our object.

I am fully persuaded that, could those Christians who furnish our support see the things which we see, they would need no other motives to stimulate them to far greater exertions than they now make. The field for usefulness here is great; and I have never for a moment since I arrived, had a single fear that my usefulness, on these islands, will be limited by any thing but by my own imperfections. If I can be useful any where, I can be useful in Lahinah. I see no evidence that I have been, or that I shall soon be, the instrument of the immediate conversion of any heathen. But I think I do see a work going on, which will issue in the conversion of thousands. Our temporal circumstances are more pleasant, than we had reason to expect, when we left America. We however feel the need of houses of a different kind from those we now occupy. Our circumstances can be rendered more pleasant, in several other respects, by changes which you will find proposed in our journal. But, situated as we now are, we are all contented and happy. Our work is indeed a pleasant one. I envy no man his employment, though he may be surrounded with a thousand temporal comforts of which I am deprived. It is enough for me, that, in looking back, I can see clear-

ly that the finger of providence pointed me to these islands;—and that, in looking forward, I see some prospect of success, and of lasting usefulness. All my anxiety arises from the fear that the whitening harvest will not be gathered. Thousands, indeed I may say, almost every adult on the Sandwich Islands, is waiting to receive instruction; and many are waiting with high hopes. That we may be able to communicate this instruction, we know is your prayer, and the prayer of thousands who love Zion. This is an animating thought.

MORAVIAN MISSIONS.

“In thirty-three Missionary stations in Greenland, Labrador, North America, the West Indies, Surinam, South Africa, and Tartary, there are about 32,000 Christian converts under the care of one hundred and sixty-eight missionaries, whose attention, however, is not exclusively confined to them; for they preach the Gospel also to many thousands of heathens, in their respective vicinities.

“The *direct* expenses of all these missions amounted, in 1820, to 6677*l.* 9*s.* 6*d.* [\$29,648 04] a sum incredibly small in proportion to the magnitude and extent of the good effected. But there were arrears and contingencies to be added, partly for the maintenance of aged missionaries, worn out in the service, or of the widows of the deceased missionaries, or for the education of their children; these arrears, when added to the preceding sum, produced a total of 9431*l.* 17*s.* 11*d.* [\$41,877 61.]

“The smallness of this expenditure is to be accounted for, not merely by the rigid economy, and self-denying habits of the missionaries, but also by the gratifying fact, that in some of the stations, trades or manufactures, carried on under their superintendence, have been so productive as nearly to cover the whole of their respective expenses.

Charitable Societies' House.—Several individuals in London have lately established a house solely for the accommodation of religious and charitable societies. Much inconvenience has been experienced from the want of a common and central point of communication for the numerous committees and societies engaged in promoting the great objects of religious charity. The house mentioned is conveniently situated, is vested in a board of Trustees, and is designed to remedy the inconvenience mentioned. Ten or eleven societies can be accommodated with separate apartments for an office, with arrangements for the books, papers, &c. and a committee room, of a large and superior description for periodical meetings. Several officers are required to attend to the business of the establishment.

A Treasurer is appointed to receive donations and subscriptions for the support of the establishment. A Secretary has the charge and superintendence of the house. A porter gives constant attendance during official hours.

There is also a room set apart for the accommodation of the Porters and Messengers of the various societies, and a writing room for the accommodation of persons having business with the committees, or in any other way interested in the concerns of charitable institutions, and also to afford opportunities for mutual intercourse, and for obtaining any intelligence connected with the establishment.

Another object contemplated, is the formation of a Library of Reports and official documents for the general use of societies and individuals who frequent the house.

REVIVALS OF RELIGION.

Extract of a letter to the Editor of the Christian Gazette, dated Wethersfield, April 9th, 1824.

DEAR SIR,—Since my last, the revival has commenced on the west of Connecticut river. In the town of Haddam it has become interesting, and 50 or more have hopefully been made the subjects of divine grace. Some miles farther to the west, in the town of Burlington, more than 100 are rejoicing in hope. It is considered the most interesting and powerful revival ever known in that place. Adjoining this on the west is the town of Harwinton, where it is still more interesting. Its commencement in every part of the town, about four weeks since, was nearly simultaneous. About 120 attended the meeting of inquiry on Monday evening of this week—and between 60 and 70 are already rejoicing in hope. In Bristol, adjoining Burlington on the south, about 40 are entertaining hope—and the work is spreading into some other towns in that vicinity, in which a number are now anxious for their souls, and some beginning to rejoice in hope of the glory of God.

Yours affectionately,
ASAHEL NETTLETON.

The revival, which has been progressing for several weeks in Burlington and Bristol we understand has become quite general, especially in the former place. A general solemnity rests upon the whole parish; and more than 200 anxious for their souls, have attended some of the meetings for inquiry. Such is the anxiety to attend religious meetings that several families assemble their children at one house that one adult may take

charge of them while the rest go to meeting. One violent opposer to the work offered to bet a *Bible* that he would not be made a subject of the work. In a few days he was crying for mercy and begging Christians to pray for him.

We understand that this gracious work has extended into Harwinton an adjoining town where many are anxious and some are rejoicing in hope.—*R. Int.*

The revival in East Haddam, which commenced in December last, still continues. It is a great and glorious work. About 160 have been reclaimed from the thralldom of sin and Satan, and brought into the glorious liberty of the gospel. Nearly all the youth of the parish have been led to seek their Creator “before the evil days come.” These added to about 130 in Millington society make the whole number in East Haddam nearly 300. “Who are they that fly as a cloud and as doves to their windows.”—*ib.*

The following information has been received from an authentic source, and may be relied on as correct.

There is at this time, an unusual attention to the subject of religion in Bethel congregation, Augusta County, Virginia, under the care of Mr. T. M'Farland. Fifty-nine persons have been received into Church communion since last June, and there is a growing seriousness generally through the congregation. This is the result of Bible classes, lectures, and faithful pastoral visits, as well as of pulpit labours.

In the two Presbyterian churches of Elizabethtown of N. J. under the care of Dr. M'Dowell, and Mr. Magee, there is, we trust, what may be called a revival of religion. It commenced in Mr. Magee's church about the first of February, while he was, perhaps, more than usually engaged and faithful in visiting his people. The encouraging appearances were soon observed in the sister church. Great watchfulness and prayerfulness in private, consistency of character and faithfulness in public, prevailed among Christians. And at present, there is a prevailing and anxious thoughtfulness, a noiseless and enlightened inquiry among sinners on the subject of religion in almost every part of the congregation. The people generally have a speculative, and are striving to obtain a practical belief of the truths of the Bible. The pastors are warmly and laboriously engaged. The religious meetings are not more frequent or protracted than usual. To instruct the people on the great doctrines of salvation, and not merely to excite animal feelings by declamation is the object and tendency of their preaching. The awakening is deep, and

is becoming general. Of the two congregations upwards of eighty persons profess to be inquirers; and some are indulging a hope of having experienced a change of heart.—*Fam. Vis.*

Extract of a letter to the Editor of the *Columbian Star*, dated Greenville, (Vir.) March 20.

From a correspondent, I recently received a letter containing a brief detail of a glorious work of grace going on in the counties of Halifax, Pittsylvania, and Bedford, Virginia, which I deem too consoling to Christians to withhold from the religious public. I am therefore induced to forward an extract of the letter to you for insertion.

There has never been such a revival in these countries since the memory of man. During the last year a hundred and seventy have been added to one church, and a hundred and twenty to three others, where the revival has just commenced. Persons of every rank and age, have become subjects of regenerating grace. It is pleasing to see some of the old revolutionary soldiers, who had lost members of their bodies in the cause of liberty, submitting to the ordinances of our Lord.

This glorious revival is spreading: and there is a general awakening in Pyttsylvania. In this work, there are several young men of promising gifts, one of whom is about fifteen years of age, and many others of a similar age. Out of the mouths of babes and sucklings hast thou ordained strength.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

(In the month of March)

To the American Board of Commissioners for Foreign Missions, from Feb. 12, to March 12, \$5,156 05.

To the American Bible Society, \$3242 54. Issued from the Depository—Bibles 2823, Testaments 4174,—Total 6997.

United Foreign Missionary Society, \$685 81. Also \$192 50 collected in the Middle and North Reformed Dutch Churches, and 235 collected in the Murray Street Congregation, New-York.

American Tract Society, \$290 61.

The American Colonization Society acknowledges the receipt of \$1520 50; the time not specified.

Ordinations and Installations.

March 4.—Rev. JOEL DAVIS, over the Cong. Church and Society in Williamstown, Vt. Sermon by the Rev. John Lawton of Hillsborough, N. H.

March 7.—Mr. JOSIAH MUENSCHER was admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop Griswold.

March 10.—Rev. WILLIAM EATON, over the First Church and Society in Middleborough, Mass. Sermon by Rev. Mr. Fay, of Charlestown.

March 14.—Mr. MATHEW MATHEWS, Mr. SAMUEL MARKS, and Mr. WILLIAM LEVINGTON were admitted, by the Rt. Rev. Bishop White, to the Holy Order of Deacons, Sermon by the Bishop.

March 24.—Rev. ABIJAH CROSS, over the Congregational Church and Society in Salisbury, N. H. Sermon by the Rev. Mr. Parker of Londonderry.

April 1.—The Rev. JOHN M. WARD was admitted to the Holy Order of Priest at Sportswood, N. J. by the Rt. Rev. Bishop Croes, Sermon by the Rev. John C. Rudd.

April 13.—The Rev. ELAM C. CLARK over the Pacific Cong. Church and Society in Providence R. I. Sermon by the Rev. Dr. McAuley, of New-York.

View of Public Affairs.

FOREIGN.

No very important intelligence from Europe has reached us during the past month. Late London papers contain accounts of negotiations between England, France, and Spain, relative to the acknowledgment of the independence of South America. Prince Polignac on the part

of the French government stated that France considered it hopeless to attempt bringing the Spanish American provinces again under the jurisdiction of the mother country, and disclaimed any intention of acting against those provinces with an armed force. He however stated, that he

thought it worthy of the Governments of Europe, to devise means for quieting the passions of those provinces, and to bring them to unite under a government either monarchical or aristocratical, in order to avoid dangerous theories which now existed among them.

Mr. Canning replied, that however desirable it may be to establish a monarchical form of government among those provinces, yet his government could not make that a condition of their recognition as independent communities.

The Spanish Foreign Minister proposed in December, that a Conference should be held in Paris by the delegates of the Allied Powers, to aid Spain in adjusting the affairs of her revolted Colonies. Great Britain declined acceding to this measure; but declared that the only practicable basis of negotiation is the acknowledgment of the independence of the colonies.

DOMESTIC.

The bill for a revision of the Tariff of duties on imports, after a discussion of ten weeks in the House of Representatives, has at length passed by a majority of five, and is now before the Senate. The great interest which has been taken in this bill was indicated by the fullness of the House on the occasion of its final decision—only two members out of two hundred and thirteen being absent. A bill for abolishing

Imprisonment for Debt, has passed the Senate. This bill, says the National Intelligencer, is necessarily qualified and guarded—it gives no immunity to fraud, and it contains the requisite checks to shield its benefits from abuse; but the Senate has, substantially and formally, declared against *the principle* of Imprisonment for debt; it has trodden down and trampled under foot one of the last remnants of feudal and Roman barbarism, which the force of education and habit have been able successfully to uphold until now against the spirit of the age.

The Committee on Indian affairs, to whom a resolution submitted sometime since, by Mr. Cobb of Georgia, in the House of Representatives, to repeal the act of 1819, granting \$10,000 for the civilization of the Indians, have reported against the resolution. A number of interesting documents have been submitted to Congress relative to the extinguishment of the Indian title to certain lands within the State of Georgia. The firm, yet mild and respectful opposition which the Cherokee nation has constantly made to the measures of that state, has produced a very general expression of public sentiment in their favor, and will we trust result in their more secure and quiet enjoyment of their rights. We hope hereafter to give a more full view of this subject than our present limits allow.

Obituary.

For the Christian Spectator.

Died, at New-Hartford, Con., January 25, 1824, Mr. ROSWELL GOODWIN, aged 25, late a member of the Theological Seminary, Andover.

In preserving the memory of this interesting young man, we shall leave to the endeared recollections of friendship, those private virtues, on which it delights most to dwell; and indulge ourselves simply in a brief sketch of what we know of his public character and prospects.

Mr. Goodwin pursued his studies preparatory to college, at Philips' Academy, Andover. He graduated in 1821 at Yale College; and, returning to Andover commenced immediately a course of theological study, which, however, he was not permitted to finish.

He became, in the judgment of charity, pious, at the age of fourteen; when he had been four years an orphan, and ten years deprived of the council of a pious mother. The hope through grace, which

he then indulged with trembling, strengthened with his years and knowledge, and cast its firmest anchor within the veil, on the near approach of death. The severe and enlightened scrutiny to which he subjected his religious affections rendered him cautious in admitting the evidence of his union with Christ by a living faith. It was at the solicitation of others that he offered himself to the church. He consented to be examined, yet with the confident expectation of a refusal. His acceptance by the examining committee surprised him; and, thinking himself a better judge, in this case, than any other person, he refused for a time, as being unfit to enter into vows with the Most High and with his people; although he had been publicly propounded for admission into the church. This incident we mention, because it beautifully illustrates an independence of mind which he sustained through life.

His character was throughout life singularly uniform. In every vicissitude he

was the same. The first dawn of religious hope in his mind, and the moment when it passed into the fruition of Heaven, were marked by the same absence of enthusiasm, and the same fixedness of Christian principle. He was firm in his sentiments, without bigotry; habitually devotional and zealous, but not fanatical. Religion with him was something different from excitement, or a transient happiness: it was a habit rather than a rapture. His feelings were not, indeed could not be, entirely equable. Sometimes his views of God were inexpressibly elevated. Yet on his boldest pinion, he was a citizen of this world; and in his lowest depression, he was the child of Heaven.

His talents, though good, could not be denominated brilliant: for there was seldom seen a dazzling ascendancy of any one of the faculties above the rest; it was their union and exact proportions which made him the lovely youth, and the consistent christian, and which gave high hopes of his usefulness as a minister of Christ. His imagination was chaste,—his passions, though certainly ardent, were yet held from all that is tempestuous in their excitement by a sound judgment. No states of feeling, pensive or joyous, elate with hope, or depressed with doubts, were allowed to interrupt the regular discharge of all duty. His course was steady and even, and therefore noiseless as the progress of the sun.

He was not known by a short acquaintance. At first view his appearance was not only that of a modest, unostentatious young man, but of one who possessed little decision of character, or firmness of purpose; while by greater familiarity he was found to be perfectly inflexible in every thing that he deemed important. He would not contend for trifles; nor would he, for one moment, step from the sanctuary of a good conscience and of revealed truth, to secure the favor of any man, or of all men. Indeed, a happier union of the flexible and firm in character, is rarely witnessed: for his flexibility was not fickleness, his independence was not obstinacy.

We cannot forbear noticing a trial of his humility by the frequent and warm applause bestowed on his public performances. Adulation was to him an idle breath. Even merited applause, received from those who would cherish his worth and allay his fears, while it invited to new endeavors, had no effect to awaken vanity or self complacency; for he appeared to attribute it generally to their good feelings; sometimes to their low expectations concerning him, and sometimes to the want of discrimination or the pride of discernment, rather than any thing for which he had occasion

to congratulate himself. Was it, however, just or unjust, he could not doubt their sincerity who bestowed it; and he viewed it as a tribute of praise to the grace of God that dwelt in him, not an incense offered to his personal merit. He thanked God and took courage.

Among those who heard him often, not a little expectation was raised of his future eminence as a public speaker. We remember with what reputation he acquitted himself as one of the prize speakers in his second collegiate year. His was not that action, vehement, pompous, or theatrical; or that powerful and mellifluous voice to which is usually awarded the meed of praise by a promiscuous commencement audience,—but for a graceful, dignified, and commanding delivery, he certainly promised much as a public orator. If he had eloquence of thought, it was the spontaneous effusion of ardent piety, touched with zeal for the violated honors of God, and kindled with benevolence to man.

The subject of missions he ever contemplated with intense interest. From an early period of his studies it occupied much of his thoughts, held a prominent place in his prayers, and was his fondest theme of conversation. That he would have engaged in it personally is probable, if his health had not failed. And even after his strength began to decay, it was a subject of constant and prayerful inquiry. Frequent allusions to it are made in his private journal kept at Andover. "It is a truth," he writes, "that somebody must go on missions. Is it *my* duty? In deciding this question, I desire to divest myself of mere sympathetic feelings, and examine it with candor and reason. The Lord use me in promoting his kingdom in any part of the world. While I am here commemorating the love of a Saviour, millions know not that he has died. Lord, how long shall they remain in their ignorance. Oh, let the Star of Bethlehem appear again in the east; and guided by its heavenly light, may the nations find him who was once the babe of Bethlehem—once the crucified, now the interceding Redeemer."

"*Somebody must go!*"—Ah, lovely youth, how few aspire to the honors of an Apostolic warfare—the obsolete honors of privation, hardship, contempt, peril, and death.

After his consumptive habits became more threatening, he says: "On the merits of Christ I rely for pardon. I think I feel desirous to serve God in *some* part of the world; but whether I shall ever enter the difficult yet pleasant work, which I anticipate, he only knows. Many things admonish me to be prepared for death."

The humble views which Mr. Goodwin

entertained of himself, would have led him to decline at once this responsible work, had he not observed those declining it, whom, in all respects except by the gift of a willing mind, God had qualified to sustain its responsibilities and discharge its duties. This grieved his benevolent spirit; and, in his view, "it was enough to provoke babes and sucklings to take up arms," who, if they could not conquer, could at least die for the Captain of their salvation.

Had he faults? Unquestionably he had. Who has them not? *He* was not human, of whom each candid beholder was constrained to say: "I find no fault in the man." Yet the friend with whom Mr. G. was as intimate almost as with himself, confesses he had no eyes to discover them, or has no memory to recollect them; and that, if he had both, he feels no disposition to hunt them down amid his virtues—to sift off a mountain of gems for the melancholly pleasure of ascertaining that it somewhere imbosoms a pebble of sand. Indeed the most serious blemishes of his character were the natural results of his excellencies—the extravagance of his noblest virtues; so nearly allied are the praise-worthy and the reprehensible in our nature.

Two things may be noticed which cannot but be regarded as brilliant spots in his character. The one was *prodigality of life*. He could not deny himself the luxury of doing good. "No one," says he, "ever found Christ idle, or unprofitably employed.—I am not probably destined to a long life. May I accomplish some little good during my short stay." His efforts were limited only by the demands of circumstances and the probability of usefulness. It was not till his constitution was ruined that he learned to measure his duties by his strength. Those hidden fires which slowly consumed him, were unquestionably kindled during the revivals of religion in the vicinity of New-Haven, in which he was active and successful. With a constitution naturally feeble and not inured to hardship, he was unequal to the task of walking several miles, inhaling the damps of evening, attending meetings, visiting families, and sustaining that weight of responsibility which ever oppressed his mind in labors relating to the immortal destinies of men. After that period he never enjoyed firm health.

The second fault was like the first. He was excessively reluctant to be a burden to his friends and benefactors. He was poor, and was not ashamed to be thought so; yet he could never obtrude his wants even upon those who were anxious to relieve them. The individuals and associations from whom he received frequent supplies, and to whom he felt the liveliest

gratitude, discovered his circumstances generally by searching them out; and even their proffered kindness was often not accepted, if he could give any plausible reason for declining it. One of the last refusals of this kind which he *could* make, was made,—we will not assert, at the expense of life; but we hesitate not to say, it accelerated his death.

These we denominate faults; but, attached to the character of another in similar circumstances, who could *endure* privations, hardships and agitated feeling, we should pronounce them ornaments.

His feelings as a student by charity, were exquisite to the last degree. He was a beneficiary of the American Education Society. After noticing other special favours of God he thus writes on the day of public thanksgiving, 1820: "I desire *particularly* to acknowledge his goodness in disposing many to contribute of their substance for charitable purposes, and that by this means the Am. Ed. Soc. has been enabled to carry into effect its benevolent plans: and for all the favours I have received from this source." His warm gratitude to its patrons induced, in all his expenditures, a rigid economy which he knew they approved and required. His dress was plain and neat, though ordinary in its quality and not often new. To be perpetually on the chase after the ever varying wane of the fashions, contending with the affluent, and endeavouring to step above the condition of dependence, he disdained, as an unpardonable abuse of his benefactors and necessitous brethren. Not to depart so far from the public taste as to attract notice by singularity, he deemed a sacred duty, enjoined by a regard to his usefulness.—His books were select and appropriate to his present studies. He thought himself not at liberty to provide for *future* exigencies; his library therefore was small; nor did it glitter with the gilding of the binder, or regale the imagination with much that is enchanting in fiction and poetry; although he had taste for both.—His travelling expenses were the least possible. "My benefactor rides in a plain waggon, or goes to meeting on foot; I am not so good as he." We design not to represent him in these respects as peculiar. Most of the beneficiaries of that important society, with whom we have the happiness to be acquainted, are guided by the same general principles. A very few, we are ashamed to say, *appear* differently; and seem to feel as if the public were under *obligation* to support them, and to gratify their every wish. But we are bold to repeat that their number is small. No one will, on their account, withhold his support from the Society, except him who is anxious to withhold it, and can find no better apology for his delinquency.

Mr. Goodwin was naturally of few words—not apt to divulge his plans, or give many reasons of his conduct. Of his religious affections he seldom conversed. These were best learned from his prayers, which were solemn, eminently devotional, always short, never inappropriate, and usually interspersed beautifully with scripture language and allusions.—He consumed most of his private papers a few weeks previous to his death. And it is presumed no person ever saw the Journal from which extracts have been made, till after his decease.

He said little during his sickness. He was habitually tranquil—sometimes cheerful. Yet death was gloomy, as the destroyer of his plans and prospects—as a visitant with whom he had no acquaintance—a conductor to regions of which he knew almost nothing. “How shall I exist?—with whom have intercourse, and how communicate and receive thought?—Is heaven a place; or mere holy being?—These are questions on which he often conversed in health, and which gave him, in the view of death, some momentary difficulty. But, *to be with and like God*

which is promised to the believer, was enough, calmed every anxious thought, and bound him fast to the anchor of his hope in that mysterious passage to another state of being.

His prevailing sentiment was: “I had hoped to be useful in the world, but if this cannot be, I desire to depart. To be absent from the flesh and be present with Christ is far better.”

A fragment of a letter to an intimate friend, which he began just before his death but did not finish, shall close this sketch.

“Although I am separated from you by the good hand of God, I desire not to murmur, but to submit. Pray that I may have true submission. I sit here by the fire-side from day to day, go out but little on account of the weather. What the Lord designs to do with me I know not. I desire to cast myself into his hands. Is it probable that we shall both meet in heaven? If I should be so happy as to go there before you, I shall expect to see you soon. O! our joys will be full, while we recount the way in which the kind hand of God has led us.”

Answers to Correspondents.

CECIL; A. B. S.; V.; K.; E. K.; W.; *The Pastor of a Church in Connecticut*; and three Communications from D. R. have been received.

J. P. W. will be continued in our next.

The Memoir of J. C. will be inserted.

A reply that should satisfy all the queries of TRINITARIUS would fill a volume. We can therefore only refer him to authors who have abundantly and ably discussed the subject of his communication.

We are under the necessity of deferring until our next number, a Review of Worcester's “View of the Earth and its Inhabitants.”

If T. H. will authorize us to return his essays by mail, it shall be done: we know of no other mode of conveyance. We regret that he should be dissatisfied with us for declining to insert a series of communications, however ably written, of which the writer remarks that “fortunately the subject is exceedingly copious,” and to which the first eighteen pages would have been but the introduction. To those who rightly consider the nature of a periodical publication, it need not be remarked that the pages of such a work are not the proper place for *long* essays, and especially for a long series of long essays upon the same subject. Such articles, if inserted, are not generally read. We will add also, that those who have had any experience in the laborious and thankless office of re-writing and condensing the thoughts of others, will know how to excuse us if we do not in every instance avail ourselves of the *permission*, which not unfrequently accompanies a diffusely written essay, to prune, epitomise, and mould it at our pleasure.

One other topic we will touch upon, since we have ventured thus far upon the subject of our grievances. Some correspondents, to save postage or paper, crowd their communications into a smaller number of pages than they would occupy in *brevier*;—abridging every word possible; as *whh.* for which, *†* for the, *∴* for therefore, *thot'* for thought, *½* for half, *χn.* for Christian, &c. besides various hieroglyphics and contrivances which we have no types to represent: the lines, moreover, being so closely written as to foreclose all attempts at interlineation. The consequence is that such communications, not being legible by the printers, nor susceptible of correction, must either be transcribed at an expense quadruple the postage, or remain unpublished. The sum of what we would say is this: no communications are so acceptable as those which are as concise as the nature of their subjects will admit, and which are fairly written out.